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ABSTRACT

Designed to provide instruction in Tlingit culture as an integral part of the K-5 social studies curriculum, this guide presents teachers with extensive lesson plans and numerous resource materials. The units of study focus on the culture and environment of southeast Alaska and emphasize experiential learning activities. Each grade level--kindergarten through fifth--begins with an overview of the units and the social studies concepts dealt with. A summary of each unit follows with a day-by-day outline of lesson plans and the knowledge and skills taught or reinforced. Next come detailed, sequential lesson plans and illustrated handouts for students. Kindergarten units relate to the social studies concepts of one's self and one's surroundings and introduce students to the subsistence lifestyle of a Tlingit fish camp and the importance of the salmon as a food source. First grade units look more closely at the forest environment surrounding the fish camp. Second graders learn about community by constructing a Tlingit Winter House. Third graders host a potlatch and are introduced to Alaska's cultural diversity. Fourth graders develop understanding of Alaskan history by learning about items traded by the Tlingits and Athabaskans. Fifth graders learn more about trade and respect for natural resources. (JHZ)

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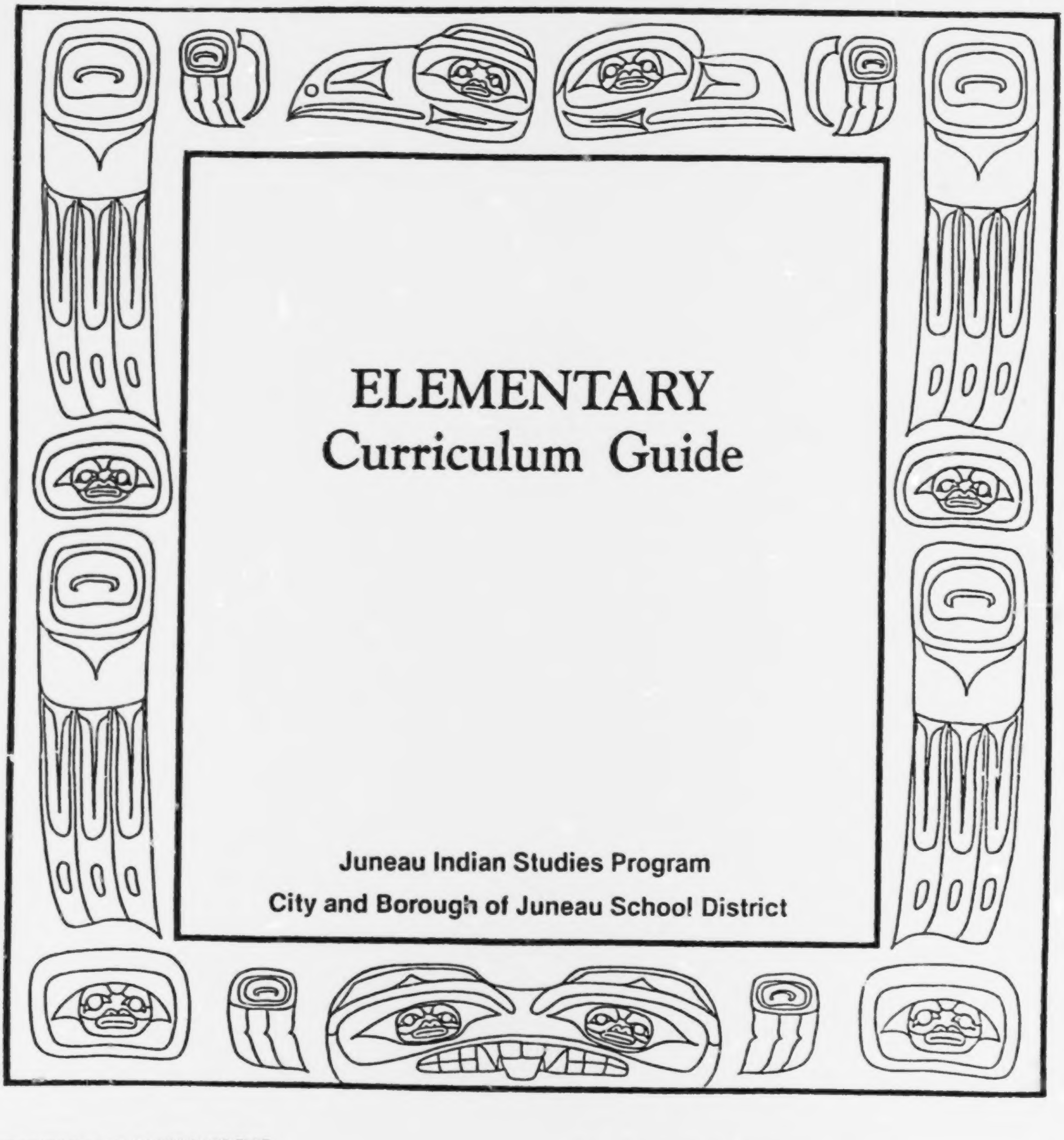

ELEMENTARY
Curriculum Guide

Juneau Indian Studies Program
City and Borough of Juneau School District

RC016235

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ELEMENTARY CURRICULUM GUIDE

Grades K - 5

JUNEAU INDIAN STUDIES PROGRAM
City and Borough of Juneau School District

May, 1986

Department of Education
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PREFACE

The City and Borough of Juneau School District expressed support of culturally relevant curriculum when it adopted instruction BP 6000, which states...

- I. The Curriculum BP 6010
  - A. General BP 6011
  - B. The curriculum of the various grade levels will include instruction in Tlingit culture as an integral part of the K-12 social studies curriculum.

(Adopted September 27, 1971)

The Title IV-A Juneau Indian Studies Program has provided the students and teachers of the district with development of curriculum and classroom instruction.

In May of 1982 the adoption of Board Resolution 12-81 provided the district with an "Indian Education Curriculum, Tlingit Culture, Scope and Sequence for grades K-12."

Since that time, Indian Studies has worked toward refining curriculum based on the adopted Scope and Sequence. Classrooms have experienced annual instruction from the Juneau Indian Studies Program and curriculum has been constantly revised through pilot testing and teacher evaluations.

In the past year the Juneau Indian Studies Program has focused its effort in developing a Curriculum Guide for teachers. This involved the formation of a committee comprised of educators and members of the Native community. The committee was broken into two components: A CONTENT committee which focused on the appropriateness and accuracy of cultural information, and a FORMAT committee which reviewed, supported or made recommendations to the effectiveness of the way information is presented.

ACKNOWLEDGEMENTS

As with any major project, many persons were involved in the development of the Elementary Curriculum Guide. Special recognition to the Scope and Sequence Committee for their dedication to Indian Education:

Content: Austin Hammond, Elder Advisor
Andrea Laiti, Tlingit & Haida Central Council
Sharon Schoonover, Tlingit & Haida Central Council
Kitty Eddy, Alaska Native Sisterhood, Teacher
Nora Dauenhauer, Sealaska Heritage Foundation
Richard Dauenhauer, Sealaska Heritage Foundation

Format: Katie Spangler, University of Alaska, Juneau
Betty Bradlyn, Department of Education
Myrna Sahlender, Teacher
Janie Cesar, Teacher

GRAPHICS & LAYOUT: Barbara Bradford
COVER DESIGN: Paul Marks

Indian Studies Staff: Ronalda Cadiente, Project Supervisor
Julie Folta, Elementary Instructor
Jan Neimeyer, Elementary Instructor
Nancy Eddy, Elementary Instructor
Patricia Adkisson, Middle Schools Instructor
Cristina Hill, High School Teacher
Ernestine Bacon, Instructional Aide
Patricia McNeil, Instructional Aide
Kathy Thomas, Clerk

Indian Studies Parent Board: Le Florendo, Chairman
Kathy Dennis, Vice-Chairman
June Pegues, Secretary
Myrna Sahlender, Teacher Representative
Sue Ann James, Student Representative
Randy Wanamaker, Member
Fran Houston, Member

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Rosie Peterson, Member
Joanne Riley, Member
Marline Lesh, Member
Dawn Brown, Student Representative

INTRODUCTION

The Juneau Indian Studies Elementary Guide is designed for teacher use and is primarily based on the culture and environment unique to southeast Alaska.

Each grade level, Kindergarten through fifth grade begins with an OVERVIEW of the units, including the Social Studies emphasis based on the "Indian Education Curriculum, Tlingit Culture, Scope and Sequence".

A SUMMARY of information on each unit follows, which provides the teacher with the PURPOSE of the unit (why we're teaching what we're teaching); and a day by day description of each lesson plan, including KNOWLEDGE and SKILLS taught or reinforced.

Next come sequential lesson plans and handouts. The handouts include some very special graphics which enhance the subject and have proven very popular and effective with students in strengthening the learning process.

Our units may best be described as experiential, since ALL students have opportunity for SUCCESS through hands-on activities that are both fun and educational.

Most importantly, the following units aide all students to more fully UNDERSTAND, RESPECT and APPRECIATE cultural differences and similarities.

Method of instruction incorporates clinical teaching techniques. Juneau Indian Studies Program staff have participated in related teacher inservice regarding clinical teaching.

Many thanks to the Elementary teachers of the City and Borough of Juneau School District for the support, enthusiasm and input which helped create this guide.

Ronalda Cadiente
Project Supervisor

Kindergarten

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

KINDERGARTEN

At the Kindergarten level, two sequential units are designed to develop a greater understanding by students of the southeastern environment.

Since the need for nourishment for survival is universal, our first unit, Our Southeastern Environment, teaches students about the resources available that have been, and are still being, relied upon by the Tlingit people. Once a general understanding of food sources is taught, the learner is focused on the primary "staff of life" of the Tlingit people, the salmon. Students are exposed to the biological traits of the salmon, it's life cycle, and most importantly, it's role in the life and beliefs of our people.

In the following unit, Living In a Fish Camp, your student will more closely experience the subsistence lifestyle. Through a fish camp learning center, students develop an understanding of the relationship of Tlingit people to each other and interaction with nature. During the time of the salmon migration the harvesting of fish is a combination of hard work, learning and celebration. It's a time when families come together, when elders share knowledge and history, and when families develop and strengthen bonds, while preparing food for the winter months.

These units will provide a base of knowledge in preparing students for the First Grade experience.

Social Studies Emphasis: One's Self and One's Surroundings

TEACHER INFORMATION SUMMARY

KINDERGARTEN

Unit I: Our Southeast Environment

Purpose: Exploration of our environment in southeast Alaska provides a common base for beginning a cultural study for young children. We observe and identify fabric creatures and discuss their habitat. We narrow our focus to salmon, their life cycle, their value as food, and our need to respect their entity as a nation.

We make a pretend river with painted paper salmon in the classroom, establishing an environment for a fish camp learning center.

Day 1 - Southeast Animals

"Making a Southeast Animal Habitat Mural"

Knowledge:

- Names of animals and their habitat in southeast Alaska environment

Skills:

- Drawing a southeast Alaska animal
- Cutting
- Coloring

Day 2 - Cloth Salmon

"Making an Inside-Outside Salmon"

Knowledge:

- Names of external and internal parts of the salmon

Skills:

- Matching salmon parts with picture
- Cutting
- Coloring
- Teaching family members

Day 3 - Real Salmon

"Cutting a Real Salmon"

Values:

- Respect for salmon
- Spirituality

Knowledge:

- The Tlingit way of respecting salmon

Skills:

- Observation
- Recall

Day 4 - Salmon Spawning

"Making Eggs and Embryos for a Female Salmon"

Values:

- Balance of nature

Knowledge:

- Salmon cycle

Skills:

- Estimating
- Counting

Day 5 - River and Salmon

"Making a Salmon River in the Classroom"

Knowledge:

- Changes in salmon color during cycle

Skills:

- Cutting
- Painting
- Matching colors with posters

TEACHER INFORMATION SUMMARY

KINDERGARTEN

Unit II: Living in a Fish Camp

Purpose: Through role-play in a fish camp learning center, people's basic needs are explored - the need for shelter, food, clothing and coming together to celebrate are experienced by the students. Listening to an ancient Tlingit legend in a darkened classroom, around a pretend campfire, adds its own magic to a beginning cultural study.

Day 6 - Living in a Fish Camp

"Making a Fish Camp in the Classroom"

Values:

- Appreciation of subsistence

Knowledge:

- People go to the river to catch salmon
- People construct shelters

Skills:

- Taking turns
- Identifying triangle shapes
- Describing a camping experience
- Predicting needs at fish camp

Day 7 - Tlingit Food

"Sampling Tlingit Foods"

Values:

- Appreciation of subsistence
- knowledge of natural resources

Knowledge:

- Tlingit people gather food to supplement salmon from the river
- Tlingit foods taste good

Day 7 - continued

Skills:

- Sampling new foods
- Role-play
- Identifying Tlingit foods
- Polite ways to demonstrate taste likes and dislikes

Day 8 - Tlingit Clothing

"Making Clothing for a Fish Camp Child"

Values:

- Appreciation of subsistence

Knowledge:

- How animal hides become clothing

Skills:

- Identify three kinds of animal skins
- Role-play

Day 9 - Singing and Dancing

"Learning a Tlingit Raven Song"

Values:

- Respect for each other

Knowledge:

- Tlingit people celebrate by singing and dancing

Skills:

- Imitating a raven
- Dancing to a drum beat
- Role-play

Day 10 - Salmon Legend

"Hearing a Tlingit Legend about Salmon"

Values:

- Respect for salmon
- Spirituality

Knowledge:

- Camping by a river
- Hearing a Tlingit legend about salmon
- Retelling a Tlingit legend

Skills:

- Listening to a legend
- Dramatizing a legend
- Retelling a story

Kindergarten Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 1 - Southeast Animals

Materials:

- "Stuffed" animals (eagle, raven, duck or goose, bear, deer, rabbit, seal, salmon, halibut, clam, killerwhale, gumboot, toad, etc.)*
- Habitat posters*
- Drawing paper
- Masking tape
- Classroom crayons and scissors

Preparation:

- Have "stuffed" creatures hidden in a container to be brought out individually
- Mount habitat posters

* Available from the Indian Studies Office

Objectives:

- Students will demonstrate knowledge of animals in their environment by being able to name three birds, three animals, and three sea creatures that live in southeast Alaska.
- Students will be able to draw one of these animals and tape it in its proper habitat

Introduction (Set/Purpose)

In the upcoming days, we will explore the Tlingit Indians, their culture, and their surroundings.

Ask the children, "Do you like surprises? Close your eyes until I say open, then tell me what you see."

Activity (Input)

Uncover each creature in turn. Wait for the children to give the animal's name. Ask for more information, such as:

- Have you ever seen an animal like this?
- Where does this animal makes its home?
- What food does this animal eat?

Give the students more information to extend their knowledge. Let a student hold the animal after it has been discussed.

Activity (Guided Practice)

Show the students the habitat posters picturing ocean, beach, mountains, and forest. Ask the children to draw a picture of one of the animals, cut it out, and tape it on the habitat poster, providing a "home" for the animal. Children can put the "stuffed" animals they are holding near their workspace to observe while drawing. Provide suggestions of simple southeast Alaska animals to any children who may have difficulty choosing an animal to draw. Some may have time to make several animals.

Activity (Closure)

Let the children know you will be looking forward to seeing their posters tomorrow when you return. Ask children for names of animals they have drawn as they are taped on the posters.

Give the Tlingit name for each animal at this time.

Activity (Independent Practice)

Each student will be able to draw at least one southeast animal, name it, and place it in it's proper habitat. Give the classroom teacher Tlingit name labels for each of the animals on the posters. The labels can be put on the posters.

Unit: Our Southeast Environment

Lesson: Day 2 - Cloth Salmon

Materials:

- Soft sculpture salmon*
- Tape recorder
- Salmon outside-inside handout
- Salmon anatomy chart*
- Cassette tape of rivers and seagull sounds*
- Classroom scissors and crayons

Preparation:

- Have the river-seagull tape ready for playing
- Mount the salmon anatomy chart

* Available from the Indian Studies Office

Objectives:

- The student will be able to name fins, gills, gill cover, eye, and mouth as external parts of the salmon
- The student will be able to name five internal organs of the salmon

Introduction (Set/Purpose)

Begin playing the cassette tape. Ask the children what sounds they are hearing and where these sounds could be heard. Talk about the animals that may live in or near the river. Bring out the soft-sculpture salmon. Tell the students the name and species of the salmon.

Activity (Input)

Ask the children to help you say the names of the external parts of the salmon (mouth, eyes, gill covers, fins, tail). Then, open the salmon as it would be cut for cleaning and bring out all the internal parts. Tell the name and function of each internal part, gathering from the children the information they have to offer. These parts are:

- Heart: Looks like a valentine, pulsates to pump blood through the fish's body, red color.

Activity (Input) cont.

- Liver: Also red color, high in vitamin content, some people remove and fry to eat to replace a vitamin pill.
- Eggs: They are really pink or orange in color, means this is a female salmon, there are many eggs in two sacs, these will become baby salmon if fertilized by male milt.
- Milt: Looks like milk, but is called milt, means this is a male salmon, will make salmon eggs begin to grow baby salmon.
- Gall Bladder: "The little green sac with the sour green juice" that we are careful not to cut when we are cleaning salmon. If we cut it by mistake, the sour green juice spills on our fish and makes it taste bad. We have to trim off that part and throw it away.
- Air Sac: The air balloon that helps the salmon swim upright. If the salmon is sick or dying, some of the air comes out of the sac and the fish can no longer swim upright, but floats on its side.
- Stomach: Show the pathway a small fish (food) would make from food tube, stomach, where it turns to mush, goes into the large intestine and then small intestine to small opening in front of ventral fin. This is a good time to also mention what happens to waste and the balance of the ocean environment.

Activity (Guided Practice)

Ask children to repeat the names of the external and internal parts as you point to them on the anatomy chart. Point out the colors of each part again. Ask the children if they would like to be teachers for their family. They could teach a parent about the gall bladder. "Here is a picture of a salmon and here are the salmon's inside parts. Can you color with your crayons the parts of the salmon to show your family? Cut out the inside parts and paste them on the salmon."

Activity (Closure)

Put the letters SALMON on the board for those students who like to make letters to copy on their picture. Move among the students to check for understanding, using the cloth salmon to review colors and names of internal parts.

Activity (Independent Practice)

Tell the children you will ask them tomorrow if they were able to teach something new about salmon to their families. Encourage each child to take the salmon picture home to share with the family.

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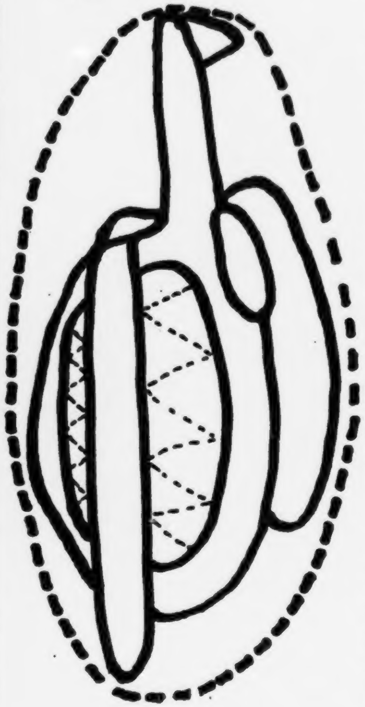
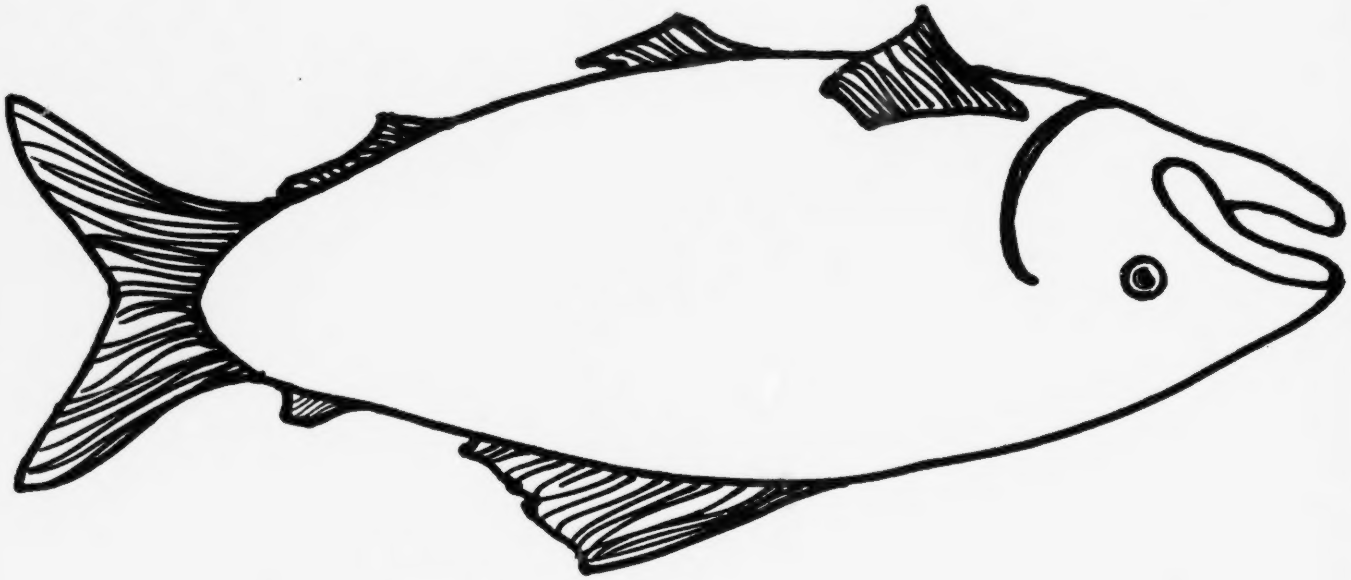


Kindergarten - Day 2
Cloth Salmon



Unit: Our Southeast Environment

Lesson: Day 3 - Real Salmon

Materials:

- A real salmon from the freezer
- Cutting knife, board, plastic bag cover, towel
- Soft sculpture salmon*
- Salmon anatomy chart*

Preparation:

Take a real salmon from the freezer the night before this lesson to be sure it is thawed. Put a towel on a cutting board to absorb any extra fluids, place the salmon on top and cover with plastic.

* Available from the Indian Studies Office

Objectives:

- The student will be able to observe a salmon carefully as a part of a group
- The student will be able to name five parts of a salmon
- The student will be able to describe the Tlingit way of thinking that a salmon has a spirit that we must respect

Introduction (Set/Purpose)

Ask the children to tell the group if they were able to be teachers about salmon for their families? Let them share their responses. Help seat children for good viewing. Let the children know that you have brought a real salmon to look at today..."but before we look at this salmon, here are some things you will need to know."

Activity (Input)

"Tlingit people believe this salmon has a spirit that we must respect." When this salmon was swimming in the water, Grandpa put his net out to catch this fish for our food. He talked to the salmon as it came close to his net. He said, "Salmon swimmer, come swim into my net, so that I can catch you for my family's food." Some salmon swam right up to his net, and swoosh, jumped right over his net to continue on their way up the river to lay their eggs and fertilize their eggs. Some salmon came right up to his net and

Activity (Input) cont.

swam right under to continue on their way up the river. Some salmon even swam around the end of his net. These are the salmon that didn't want to be caught, Grandpa believes. But some salmon came right up to his net and swam right into his net! Grandpa believes these salmon wanted to be caught to become our food.

He took the salmon carefully out of his net and talked again to the salmon, telling it in his language, (the Tlingit language) "Goonulcheese, xat." Thank you, salmon, for becoming our food. And he believes that if we say bad things to the salmon, they will go away to another place where people respect them.

This is a good time to talk about children's knowledge of respect for family's pets, like dogs and cats. Children know what reaction is given by a pet if we say harsh words or hurt them. Some children may want to share this knowledge with the group.

Then let them know the Tlingit way of thinking about fish is the same knowledge - that fish can sense whether we respect them by the way we talk and act.

"Before we take the cover off this salmon, will you agree to respect this salmon with me? We will tell the salmon how beautiful it is and how we will enjoy it for our food. But we can't say Yuk! It stinks! I hate fish! It tastes awful! or the spirit of the salmon will leave and go to another place where people will show their respect."

Activity (Guided Practice)

When all have agreed to show their respect (or if a student needs to return to their table or seat) remove the cover from the salmon. Review all the outside parts asking for children's rsponses as you pause, pointing to each part.

Then find the small opening in front of the ventral fin where we can begin opening the salmon to look inside.

Continue reviewing each of the internal organs/name, function and color, drawing on knowledge of the students.

Activity (Closure)

When all parts have been identified, tell the children, "Goonulcheese", thank you for being able to respect the spirit of the salmon, and cover the fish again.

Activity (Independent Practice)

Leave the cloth salmon with the students to explore and play with.

Unit: Our Southeast Environment

Lesson: Day 4 - Salmon Spawning

Materials:

- Salmon spawning film (Salmon-Catch to Can) and projector
- Large paper female salmon*
- Salmon embryos
- Orange tissue paper circles
- Classroom crayons and paste
- Masking tape
- Salmon (book by Atsushi Sakurai of photographs of the salmon cycle)*

Preparation:

- You may want to pre-cut the tissue paper circles because of their tendency to tear easily. (Two for each embryo).
- Mount the large paper salmon

* Available from the Indian Studies Office

Objectives:

- The students will increase their knowledge of salmon spawning by watching a film showing female and male behavior while spawning
- The students will demonstrate their knowledge of salmon spawning by making salmon embryos in tissue paper eggs to put in the "river" near a female salmon

Introduction (Set/Purpose)

Review with the students the terms male and female salmon, and how we know a salmon is male or female. Introduce the film by asking the children to watch for real salmon laying eggs and fertilizing eggs in the river.

Activity (Input)

Begin the film, with the sound turned down to be inaudible. Ask the children to tell you when they see salmon coming into the river from the ocean. Let children talk about what they are seeing,

Activity (Input) cont.

pointing out important information, such as the female scooping out a depression for a nest, baby salmon growing inside the eggs during the winter months and hatching in the spring, parent salmon dying after spawning, etc.

When the film is finished, invite the students to make salmon eggs with embryos for a large female salmon in the river. Point out the eye and the food sac on the embryo. Show the children pictures of salmon eggs hatching in the book, Salmon, by Atsushi Sakurai. Then demonstrate how to glue a tissue paper salmon egg on the front and back of a salmon embryo. Tell the children they can then tape their salmon egg under the large paper salmon mounted on the wall.

Activity (Guided Practice)

A female salmon has many eggs. Do you think we can make eggs for our female salmon's nest? Move among the children to make sure their understanding is correct.

Activity (Closure)

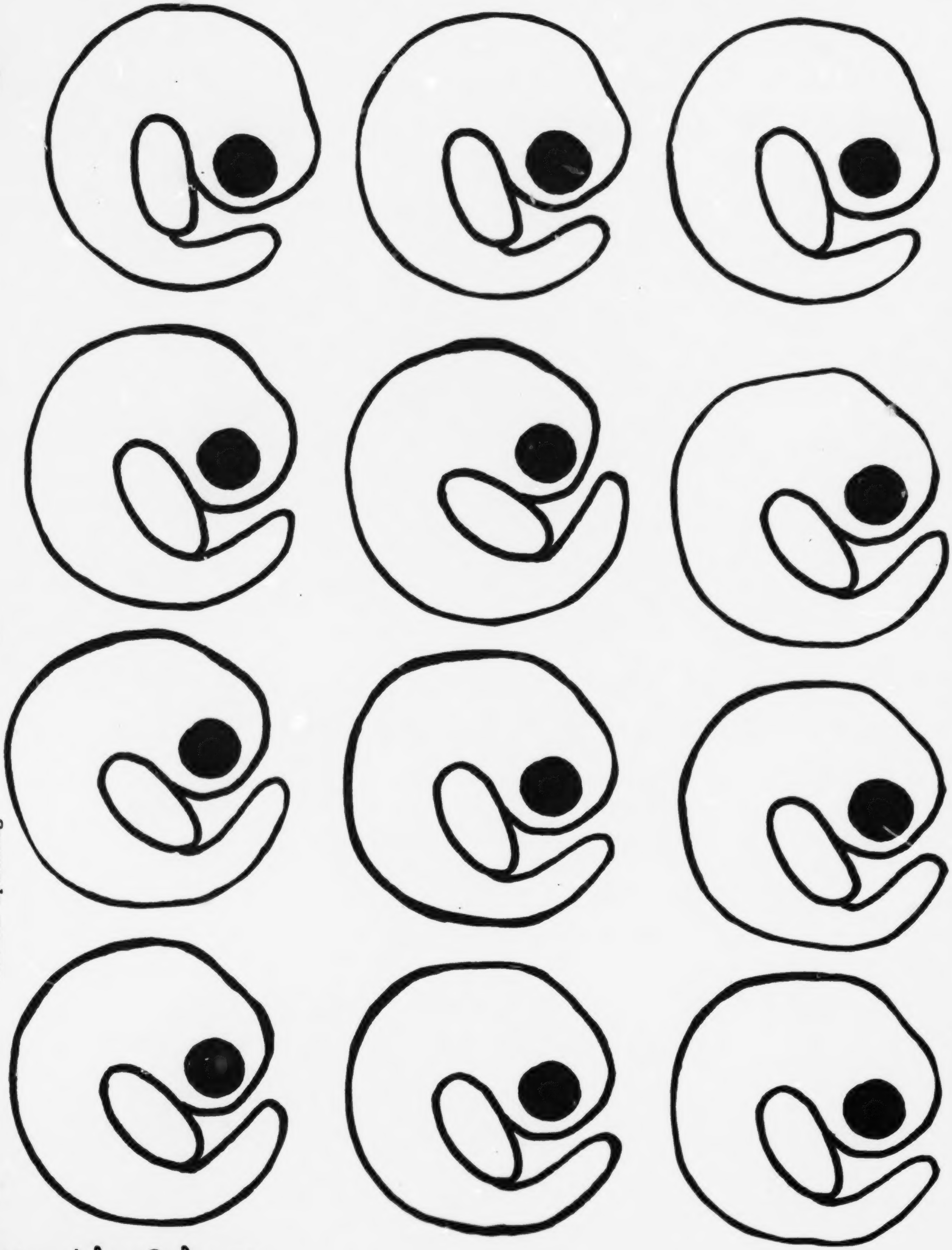
"Do you think we have made enough salmon eggs for our female salmon? Do we need more?" Invite those who are interested to make more salmon embryos in eggs. (There could never be enough!)

Activity (Independent Practice)

Continue working with those children who are making more salmon eggs. Can you guess how many we've made? Should we make more? Help the students mount their salmon embryos inside the salmon's body or in some paper "river rocks" below the salmon.

A16

Kindergarten - Day 4
Salmon Spawning



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Kindergarten Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 5 - River and Salmon

Materials:

- Cloth silver salmon and cloth red sockeye salmon*
- Study print of species of salmon*
- Salmon tagboard patterns
- Tagboard
- Masking tape
- Water paints, paint brushes and water containers
- Classroom pencils and scissors
- Cardboard stands for salmon
- Blue paper from school roll for river

Preparation:

- Cut tagboard to proper size to accommodate salmon pattern
- Cut salmon stands from cardboard boxes
- Tear off a 6' to 8' length of blue paper from school paper roll

* Available from the Indian Studies Office

Objectives:

- The student will be able to describe the color change that takes place when some species of salmon move from the salt-water of the ocean to the fresh water of the river
- The student will demonstrate this knowledge by making a salmon for the river

Introduction (Set/Purpose)

Holding up both salmon, ask for a volunteer to describe the differences in color. Explain that these are both sockeye salmon, one which is in the salt water (silver) and one which is in the fresh water of the river (red and green). Showing the students the study print of species of salmon, point out other species of salmon that change color as they enter the river. Point out those species of salmon that do not change color. Tell the students we will make a river in our classroom and fill it with salmon.

Activity (Input)

Demonstrate how to make a salmon by drawing around a salmon pattern on tagboard, removing the pattern and cutting out the

Activity (Input) cont.

shape. Mention that this paper is TOUGH paper to make a TOUGH salmon that will be a strong swimmer in the river. Give suggestions for blowing on and shaking tired hands as you cut this strong salmon.

Activity (Guided Practice and Closure)

Ask children to go to their working spaces. Provide tagboard and a salmon pattern for each student. It may help to put a small roll of masking tape on the back of the salmon pattern to keep it from "wiggling". Watch to see if the children have understood the directions, encourage and help those who have trouble cutting.

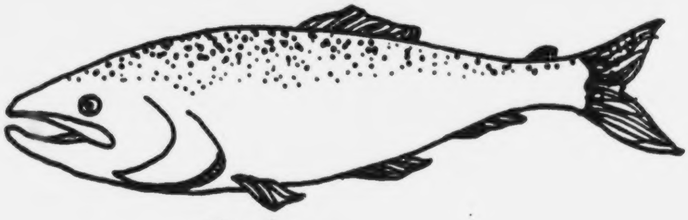
Have paint boxes and cups of water ready for children to begin painting their salmon. Remind students to paint their salmon on both sides because it will swim upright in the river.

Each child can put his salmon in the river on a cardboard stand. Those who finish early can make river rocks on the blue paper with crayons.

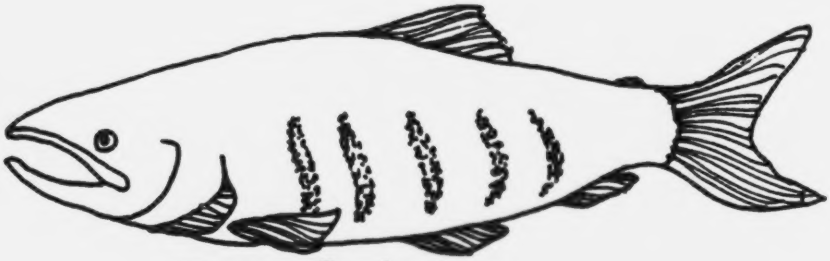
Activity (Independent Practice)

As the children use the fish camp, they will role-play with the salmon, using the knowledge gained in this lesson.

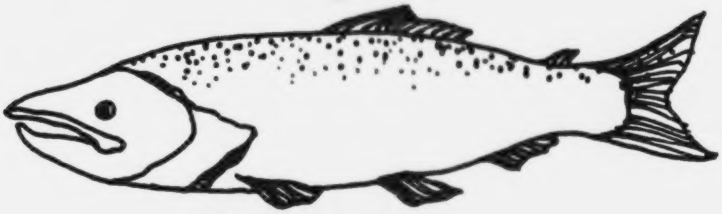
Here Are 5 Types of Salmon...



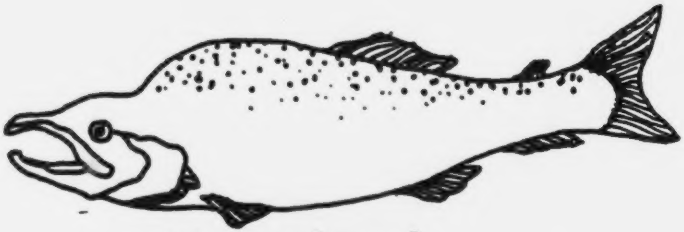
Coho



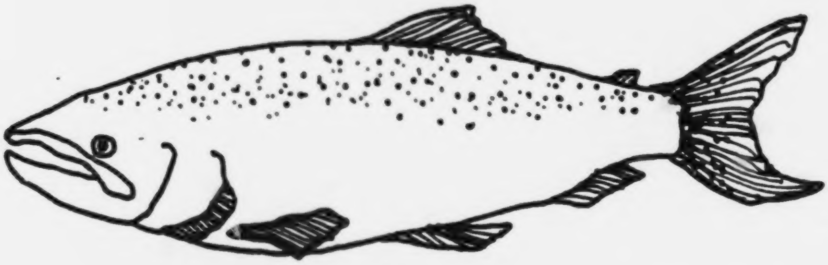
Dog Salmon



Sockeye



Humpback



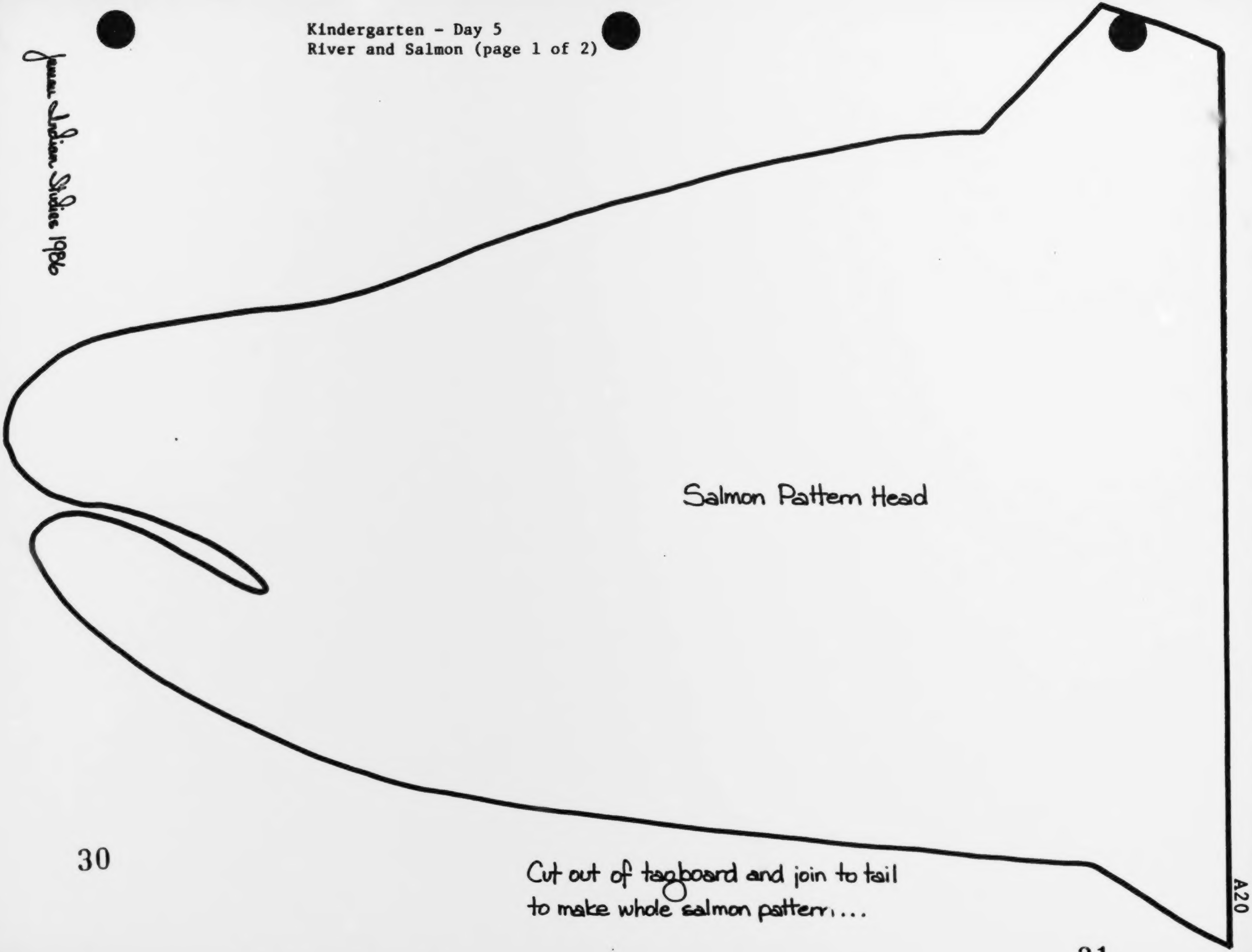
Chinook (king)

Kindergarten - Day 5
River and Salmon

Juneau Indian Studies 1986

Kindergarten - Day 5
River and Salmon (page 1 of 2)

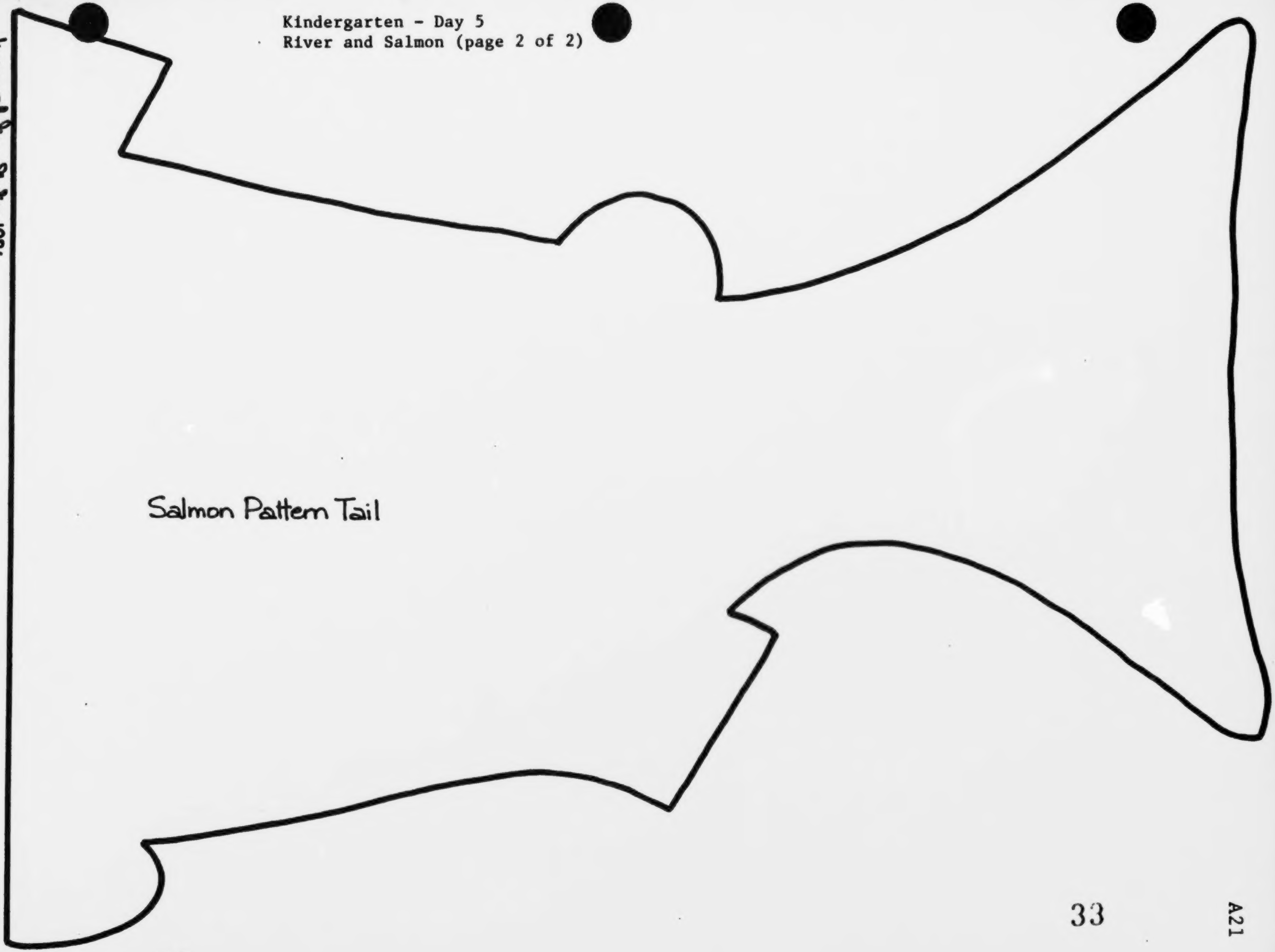
Juneau Indian Studies 1986


Salmon Pattern Head

Cut out of tagboard and join to tail
to make whole salmon pattern....

Kindergarten - Day 5
River and Salmon (page 2 of 2)

Juneau Indian Studies 1986


Salmon Pattern Tail

ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

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Unit: Living in a Fish Camp

Lesson: Day 6 - Fish Camp

Materials:

- 2 white single sheets sewn together*
- 2-Six foot 2x4's with holes drilled at each end and in the center to fit diameter of poles*
- Fish camp props such as pretend clay blueberries, clam shells, baskets, animal skins, dolls, utensils, etc.*
- 6 rubber bands to fasten tent poles*
- 7-Six foot poles*

Preparation:

- Drill holes in 2x4's for poles
- Sew 2 single white sheets together, end to end
- Sign-up poster with class names listed

* Contact Juneau Indian Studies Program for these materials

Objectives:

- The students will describe a camping experience when they left their home to live outdoors in a small shelter
- The students will construct a small shelter near our "river"
- The students will pretend to "live" in a tent at a fish camp

Introduction (Set/Purpose)

Ask the children if they have ever left their "big house" to live in a "little house" outdoors? What did your "little house" look like? How did you stay warm? Where did you sleep? Did you hear any strange sounds at night? Tell the children that whenever salmon come into the river, people leave their "big houses" and go to live in "little houses" while they catch fish in the river. Let the students know we will make a "little house" or a tent next to our river today, and that we can "live" in our tent while we are fishing in the river.

Activity (Input)

Arrange seating on the floor for the children to participate in and observe the tent construction. Fasten two poles together with a rubber band at the top to form a triangle. Ask the students to identify the shape they see.

Activity (Input) cont.

Put the ends of the poles in the holes in the 2x4's. Repeat this with two more sets of poles. Fasten a ridge pole across the tops of the three triangles with rubber bands. Talk with the children about what is needed to make a shelter from the rain, then add the tent cover. Establish sharing rules for no more than three children in the fish camp at one time. Ask children to check with the teacher for times fish camp can be used.

Activity (Guided Practice and Closure)

The first three students can begin their time in the fish camp. Children will begin their role-play immediately, but some suggestions can be made:

- The babies will need to be fed. What can we feed them?
- How can we catch some fish in the river for food?
- How can we cook our food?
- Where will we sleep?
- How will we stay warm?

Activity (Independent Practice)

The students will continue to role-play in the fish camp throughout the week.

Kindergarten Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 7 - Tlingit Food

Materials:

- Real Tlingit foods: canned baby clams
  smoked salmon*
  dried seaweed*
  frozen blueberries
- Pretend Tlingit foods: clam shells*
  paper dry fish*
  paper curl seaweed*
  clay blueberries*
- Small paper plates
- Handout of Tlingit foods
- Classroom crayons

Preparation:

- Purchase food items needed
- Gather or make pretend food items

* Contact the Indian Studies Office for local food sources and pretend food.

Objectives:

- Children will sample real Tlingit foods of salmon, seaweed, blueberries and clams
- Children will role-play in the fish camp with pretend Tlingit foods
- Children will identify four kinds of Tlingit food on a handout sheet (clams, dried salmon, seaweed and blueberries)

Introduction (Set/Purpose and Input)

Ask, "What kinds of food could we find near our fish camp to eat without having to go to the grocery store?" Include the four kinds of food we will sample today in the listing made by the children.

Activity (Guided Practice)

When children are seated at tables, begin passing out the four varieties of Tlingit foods, giving information and asking for children's participation in sharing their knowledge about these

Activity (Guided Practice) cont.

foods:

- Dried or smoked salmon: Does your family make smoked salmon? Have you ever seen a smokehouse?
- Blueberries: Do you pick blueberries with your family? What happens to your tongue and fingers when you pick blueberries?
- Seaweed: This plant grows in salt water, so it tastes very salty. Sometimes we fry it to make it taste like popcorn. It has lots of vitamins and iodine to keep us healthy.
- Clams: On some beaches we are warned not to dig clams. Some families dig clams and cockles but only during the fall and winter months. Baby clams from the grocery store taste like clams from the beach. They look strange but they taste good!

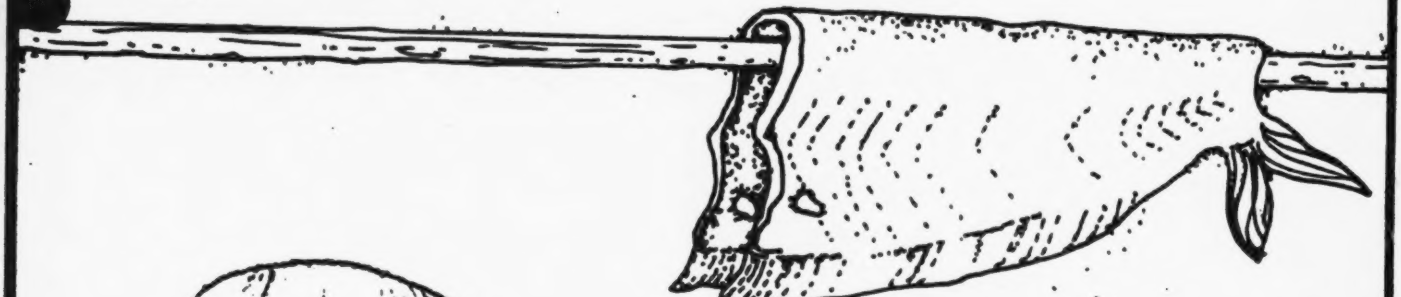
Activity (Closure)

When children are passed food samples to try, remind them of good ways to accept new foods..."Yes, thank you." "No, thank you." Explain that this will not hurt the feelings of the person who is sharing the food. Children can sample Tlingit foods and visit with each other while they are sampling. Ask children what their favorite food is. Ask about which food is new for them.

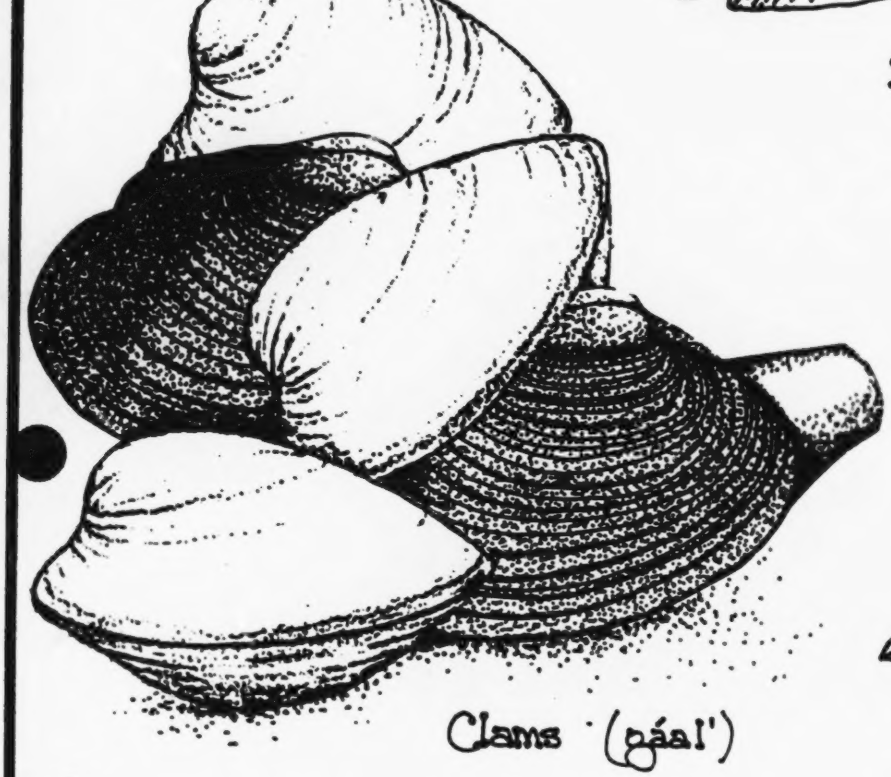
Activity (Independent Practice)

Pass out the Tlingit food handout. Children can color the four sample foods and share the paper (and their experience) with their family. Put the pretend Tlingit foods in the fish camp for role-playing.

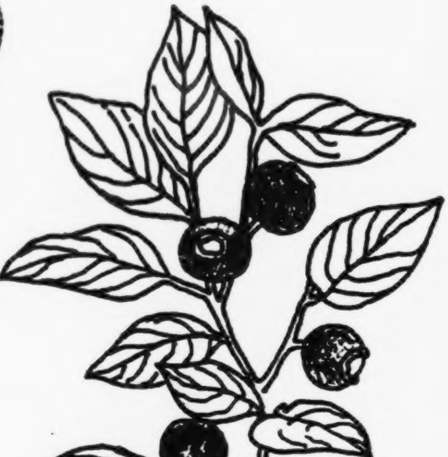
Tlingit Foods



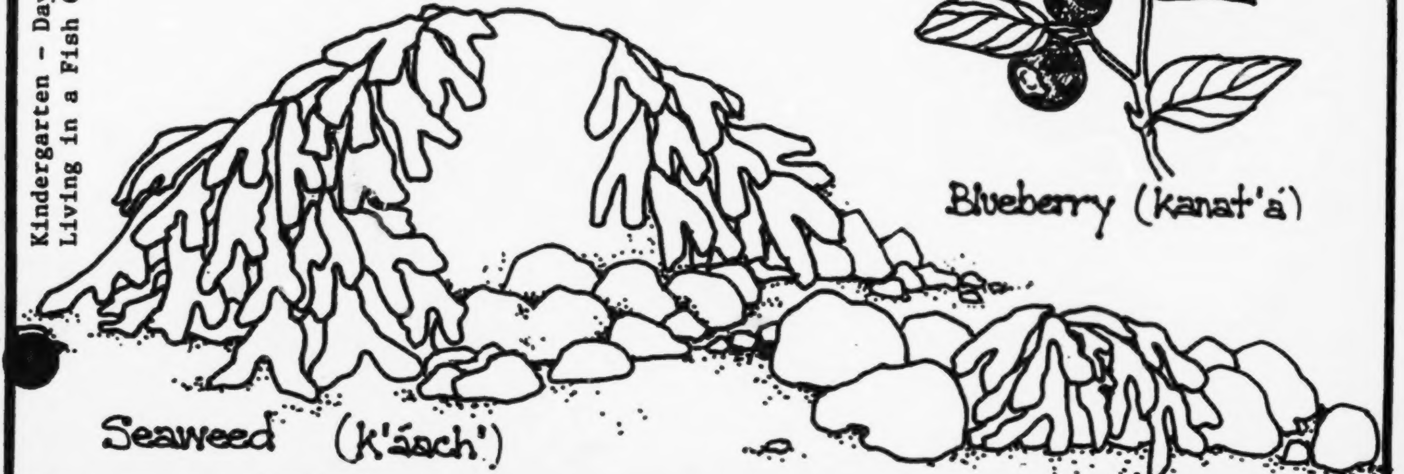
Salmon (x̱áat)



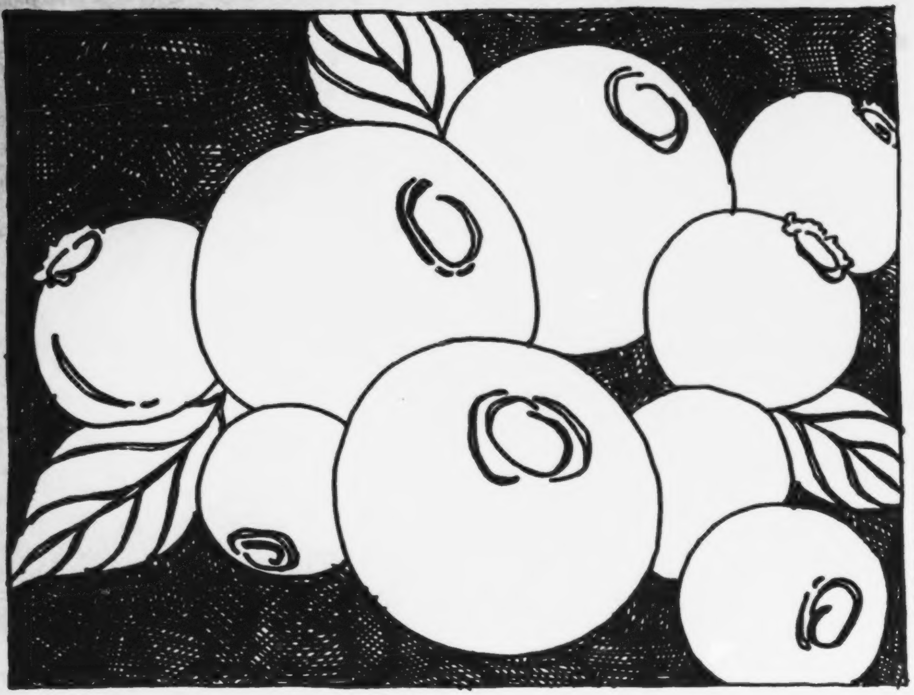
Clams (g̱áal')



Blueberry (kanat'á)



Seaweed (k'áach')



Kindergarten - Day 7
Tlingit Food

Dear Parents,

Today we sampled several kinds of Tlingit food. We are learning about how Tlingit people gather and prepare food from our local resources.

We ate blueberries, dried sockeye salmon and red ribbon seaweed. We also tasted canned clams from the grocery store.

We are learning that these foods help us stay healthy. Here are some interesting nutritional notes on the foods we sampled.

	A good source of:
Blueberries	vitamin A, vitamin C
Dried sockeye salmon.	calcium, vitamin A, niacin
Clams	calcium, iron
Red ribbon seaweed.	calcium, iodine

Juneau Indian Studies Program 1986

Unit: Living in a Fish Camp

Lesson: Day 8 - Tlingit Clothing

Materials:

- Real Tlingit children's clothing*
- Tlingit fish camp handout (11"x17") for each student*
- Tlingit doll clothing in library card pocket*
- Spray mount adhesive
- Animal skins and furs*

Preparation:

Gather materials listed above

* Available from the Indian Studies Office

Objectives:

- The student will recognize that deer hide, seal skin and animal furs were used in Tlingit clothing
- The student will role-play with Tlingit traditional children's clothing

Introduction (Set/Purpose)

Ask the students to look at the photographs of traditional Tlingit clothing.

Activity (Input)

Talk about how clothing could be made from animal skins and furs, using samples to feel and look at. Help children notice colors, texture and warmth.

Activity (Guided Practice)

"Dress up" a child, using sealskin boots and deerhide dress. Leave this clothing in the fish camp for others to try on.

Hand out the fish camp picture with the library card pocket and clothing. Show the children how the clothing can be put on the doll and removed again, and how the doll can be moved to the child's favorite place to be in fish camp.

Activity (Closure)

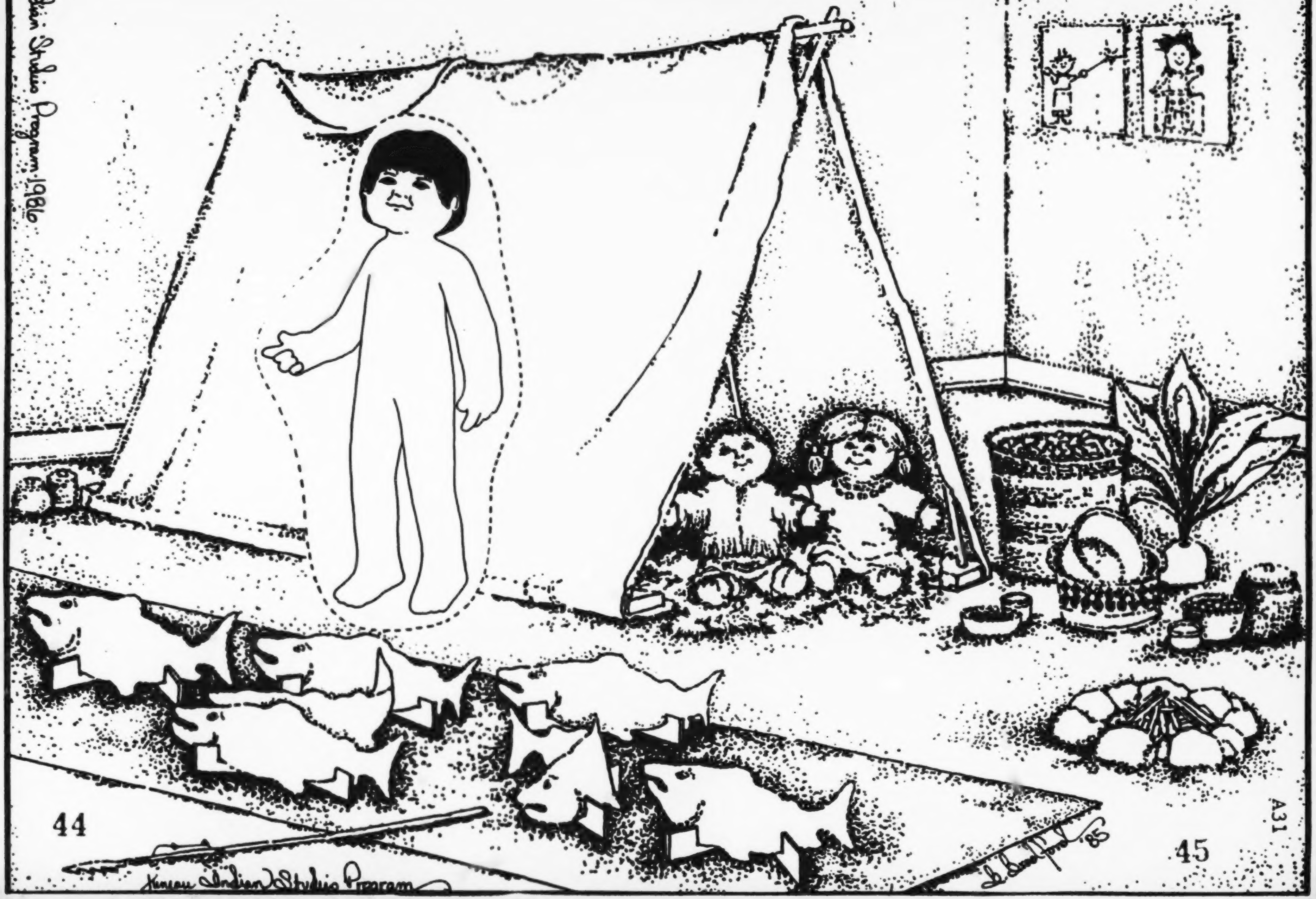
Children will color the clothing, fish camp and doll to use in role-play of favorite places in the fish camp.

Activity (Independent Practice)

Children will take fish camp handout home to continue play.

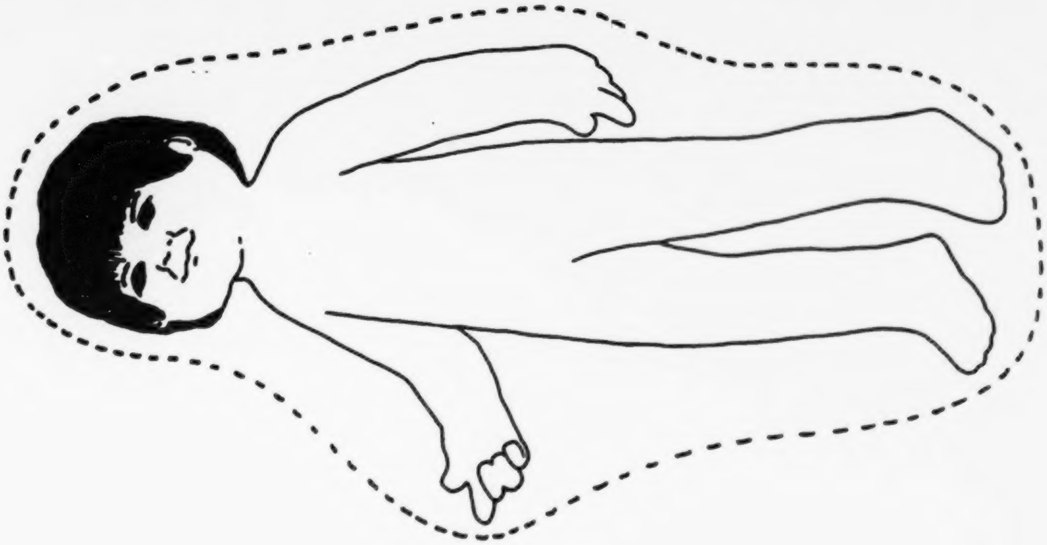
Kindergarten - Day 8
Tlingit Clothing (page 1 of 2)

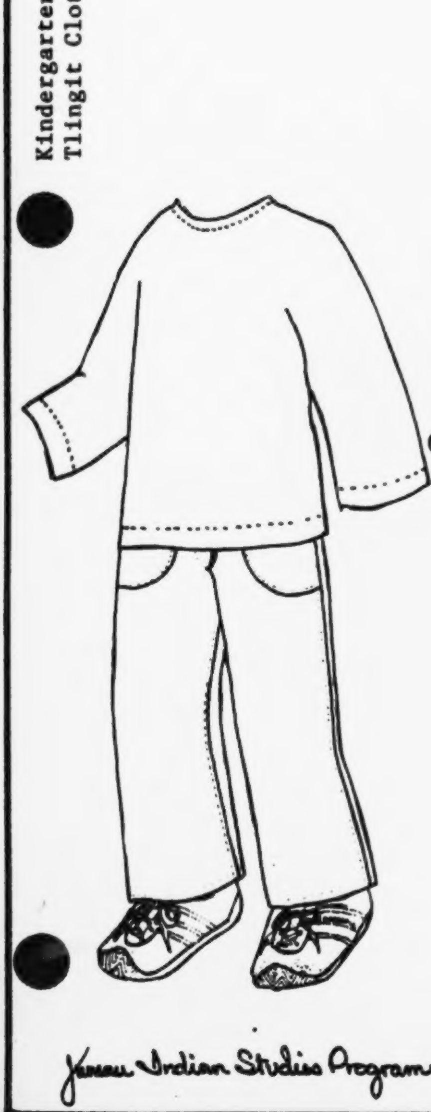
Juneau Indian Studies Program 1986

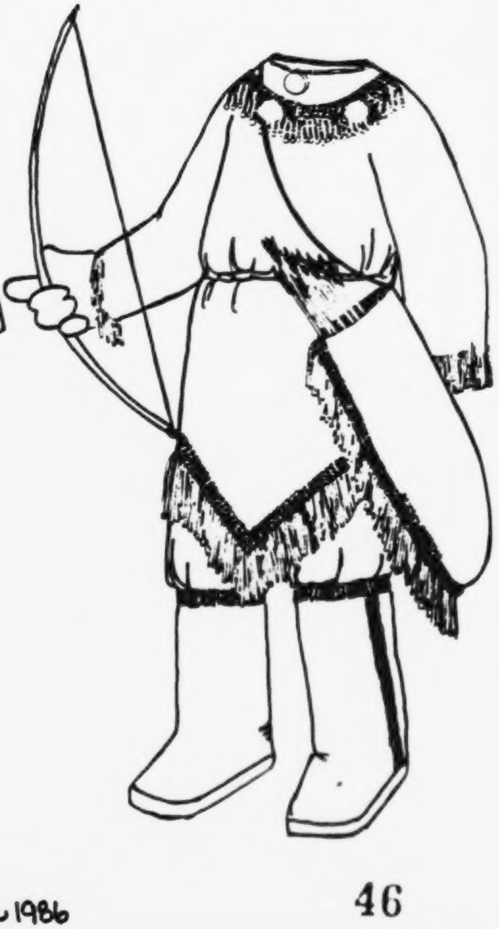


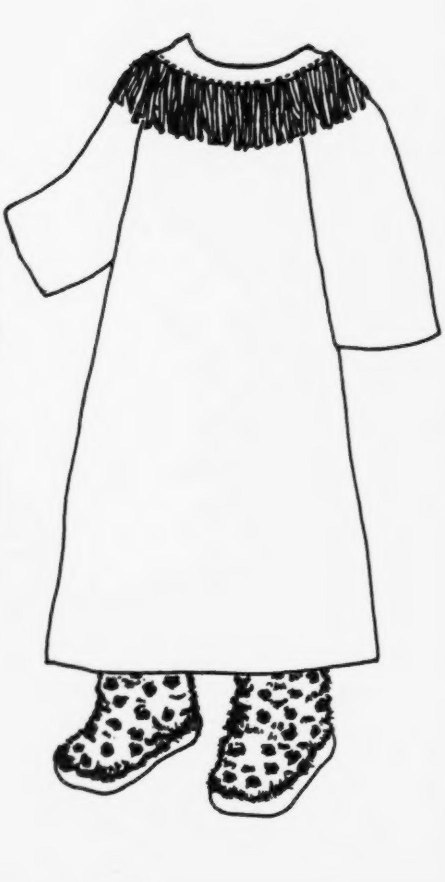
Juneau Indian Studies Program

Kindergarten - Day 8
Tlingit Clothing (page 2 of 2)









Juneau Indian Studies Program 1986

Unit: Living in a Fish Camp

Lesson: Day 9 - Singing and Dancing

Materials:

- Drum and beater*
- Resource person to teach the Raven Courtship Song
- Cloth fish*
- Dance tunics*

Preparation:

Invite a resource person to teach the Raven Courtship Song

* Available from the Indian Studies Office

Objectives:

- The student will imitate the actions of a raven and an eagle
- The student will role-play a singer/dancer

Introduction (Set/Purpose)

Ask the children how a raven walks, what he likes to eat, and what his voice sounds like. Ask for a volunteer to walk like a raven. Introduce the resource person who will teach the song.

Activity (Input)

Assist the resource person in helping to teach the Raven Courtship Song.

Activity (Guided Practice)

Assist the resource person in helping to organize the class for dancing.

Activity (Closure)

Repeat the song again, having the children dress in dance tunics.

Activity (Independent Practice)

Leave a cassette tape of the song for the listening center.

Kindergarten Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 10 - Salmon Boy Legend

Materials:

- Foam rubber "rocks"*
- Red or orange paper
- Blocks or small pieces of firewood
- Small flashlight
- Cloth salmon*
- Boy doll with a metal necklace*

Preparation:

Learn the Salmon Boy Legend as told in Kahtahah, by Frances Paul

Value:

Respect for all things. Food cannot be wasted.

* Available from the Indian Studies Office

Objectives:

- Children will listen to a traditional Tlingit legend
- Children will be able to illustrate a part of the legend or act out a part of the legend

Introduction (Set/Purpose)

Seat the children on the floor in a circle. Bring the foam rubber rocks out of their container. Begin to put them in a circle, asking the children what shape you are making and what it may be for. This is a good time to talk about campfire safety. Add the colored paper and firewood to the fire circle. Insert the flashlight. Turn out the classroom lights.

Activity (Input)

"Let's pretend we are outside by our fish camp tent, that the stars are in the sky and it's dark outside. Can you see some stars? Point to the big dipper if you can see it. On a night like this, if we were at fish camp, and Grandpa was here, we would sit around the fire like we are now and Grandpa would tell us a story...a story about a little boy who liked to catch seagulls."

Tell the Salmon Legend, using the boy doll with the necklace and the cloth salmon to help dramatize the story. When the story is ended, turn on the classroom lights.

Activity (Closure)

Provide drawing paper for children to illustrate the legend. Children can be seated at their working spaces. Use the doll and the cloth salmon to review parts of the story. Ask children to make a picture of one part of the legend, or while still seated in the campfire circle, review parts of the story and ask children to act out some parts of the legend.

Activity (Independent Practice)

Thank the children for being good listeners. Encourage students to share this story with their families.

Salmon Boy Legend

Many years ago, when Raven was still building the world, there was a large village. There, the young boys played in and out of the nearby salmon stream, often snaring sea gulls, one of their favorite games."

"One day, the chief's son was very hungry after an unsuccessful chase for sea gulls. He yelled to his mother, 'I'm hungry. Give me something to eat,' and she gave him the bony shoulder piece of dried salmon. When the boy saw what his mother had given him, he asked scornfully, 'Why do you always give me the bony shoulder piece that nobody ever wants?' and flung it away."

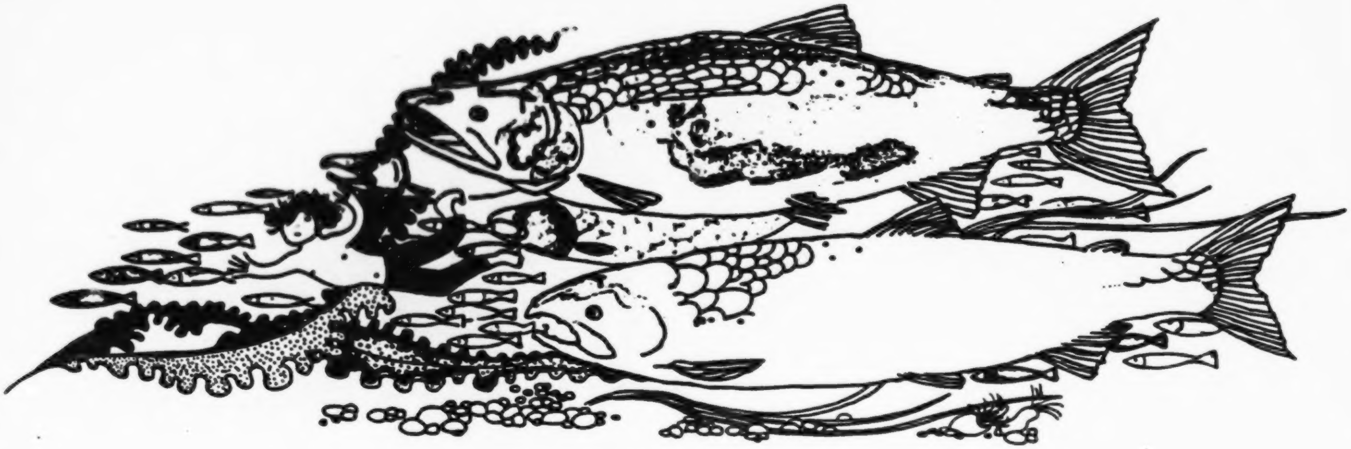
"Just then the boys called to him: 'A sea gull is in your snare. A sea gull is in your snare!' His hunger forgotten, the chief's son rushed into the water to retrieve the snare and line, which the sea gull was pulling into deeper water. Farther and farther the sea gull pulled it, just beyond the boy's reach until the boy disappeared. He had been pulled under the water."

"In the water, on either side of him, appeared to be an army of men, all facing silently in one direction. Their huge eyes stared at him unblinkingly, and when they began to march, he went along with them."

"Time passed, but none of the people took any food although their mouths were constantly moving as if eating. 'But why can't I eat?' he thought, and looking down, saw what he thought were fish eggs. He wondered why they were not eating the eggs. 'We eat them at home. Why not here? I'll try to eat some when they are not looking,' he thought, and he scooped up a handful."

"They kept on marching, and when he thought nobody was looking, he slid some of the eggs into his mouth. Just then the salmon people yelled, 'Shunyuxklax has eaten our dung! Shunyuxklax has eaten our dung!' The chief's son was mortified, and thus he learned that a person must always speak respectfully about food and not insult it as he had done with the bony shoulder piece of the dried salmon. The salmon people gave him his Tlingit name, Shunyuxklax, which refers to that piece of salmon, and is a name you must remember, otherwise your old people will think that you are not educated."

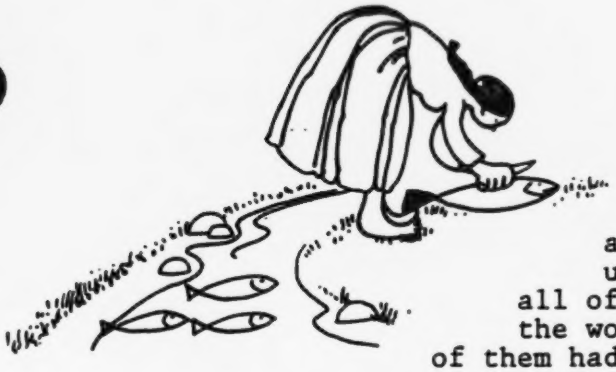
Reprinted from the book, Kahtahah, by Frances Lackey Paul
(pages 14-19)



"Shunyuxklax adjusted to life with the salmon people and had forgotten his human form until four years later when he became aware of a great movement in the salmon tribe. They began moving away, each one wanting to go to the stream of its birth. Thousands of them started onward, and as they journeyed, one or more would leap out of the water. When he asked why they did that, he was told that they were scouts."

"On the way they met an even greater number of smaller fish, which were silvery in color. They were hilarious with joy, and said they were on their way home, exclaiming, 'You're too late, too late. You had better go back. We have finished everything.' Shunyuxklax had never seen any creatures so crazy as they passed each other."

"On this journey, groups of his army would drop off, explaining, 'The stream to which we belong is this way.' and pointing to it, off they would go. This continued until Shunyuxklax arrived at his parents' stream, which was very wide and shallow, only a few inches deep in some places. On the bank where the houses stood, he saw a row of women squatting near the water's edge, cutting salmon for easy drying."



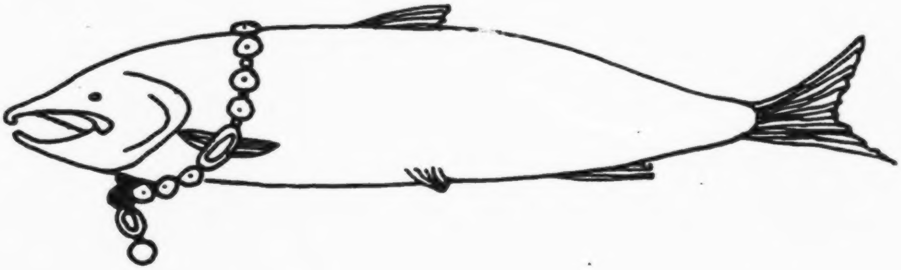
"After a while, his companions said to him, 'Your mother is over there. Why don't you go close to her?' Sure enough, he recognized his mother, but was afraid to go near and only sidled up, rushing suddenly away. Indeed, all of his companions edged up close to the women, a few even claiming that some of them had no petticoats on. That is why they rushed up close and then, with great laughter, rushed back to the opposite bank. But they continued to urge Shunyuxklax to go near his mother. She noticed him at last, and calling to her husband, said, 'Come here. There is a fine-looking young salmon that keeps coming close to me. Spear him so that we can have a nice roast salmon."

"This frightened Shunyuxklax so much that he stayed away, but his compansions said, 'Don't be afraid. The spear hurts only at first, and then a nice feeling will come over you, and you will be fine.'"

"At last the husband speared him and turned him over to his wife. She began cutting his neck with her shell knife, but it kept slipping and would not cut. She examined the edge of the knife and exclaimed, 'This salmon has a copper necklace. It looks like the one my son had on when he disappeared.' Her husband took the salmon, wrapped a mat around it and placed it on a board near the roof."

"That evening as the people sat around the fire, they heard someone singing. They looked outside but nobody was there--only the salmon lying on the mat. They went inside, and again heard singing. A brave man ran out to find out who was coming, and seeing the mat move, pulled the cover aside. There, instead of a salmon, lay the boy who had been missing for so long. He took the young man to his father and mother, and the boy told them everything that had happened to him during his long absence."

"His father then gave him the same name that the salmon tribe had called him, Shunyuxklax. He was known far and wide by this name, because he was the boy who was captured by the salmon tribe for insulting the precious food of the 'people who traveled along the tidal waters.'"



ACTIVITY IDEAS FOR

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Kindergarten Resources
Available from The Indian Studies Program

Books for Children:

Blueberries For Sal, by Robert McCloskey, Viking Press

A Salmon For Simon, by Betty Waterton, Douglas & McIntyre

Red Tag Comes Back, by Fred Phleger, Harper & Row

Salmon, by Atsushi Sakurai, Alfred A. Knopf

Small Wolf, by Nathaniel Benchley, Harper & Row

Lingit Anee, by Patricia Partnow, Anchorage School District

The Tlingit Way: How to Treat Salmon, by Patricia Partnow, Anchorage School District

Books For The Teacher:

Tlingit Ways of Long Ago, by Maude Simpson & Esther Billman, Sheldon Jackson Museum

Tlingit Thinking, by Katherine Mills, Southeast Alaska Regional Health Corporation

Gathering What The Great Nature Provided, by the people of Ksan, Douglas & McIntyre

Doug Lindstrand's Alaskan Sketchbook, Sourdough Studio

Coast of Many Faces, by Ulli Steltzer and Catherine Kerr, Douglas & McIntyre

Indian Fishing, by Hilary Stewart, Douglas & McIntyre

Alaska's Native People, by Lael Morgan, Alaska Geographic Society

Sharing Nature With Children, by Joseph Bharat Cornell, Ananda Publication

English - Tlingit Dictionary: Nouns, Sheldon Jackson College

Beginning Tlingit, by Nora and Richard Dauenhauer, Tlingit Reader, Inc.

Effective Practices In Indian Education, Teacher's Monograph, by Floy C. Pepper, Northwest Regional Educational Laboratory

Video Tapes:

Salmon, Catch To Can, Alaska Dept. of Fish & Game (Alaska State Film Library)

The Choice Is Ours, U.S. Forest Service (Alaska State Film Library)

Study Prints:

Salmon Anatomy Chart
Fish Camp photographs, Alaska Historical Society
Child in hammock swing photograph, Alaska Historical Society
Tlingit clothing posters
Living by the Seasons, Juneau Indian Studies Program
Southeast Alaska Animal Habitat Mural
Large paper female salmon

Films:

Two Knots On A Counting Rope, Alaska State Film Library

Cassette Tapes:

River & Seagull Sounds, Juneau Indian Studies Program

Raven Courtship Song, Juneau Indian Studies Program

Other Resources Available From the Indian Studies Program:

Fish Camp Trunk:
tent, poles, 2x4's
animal hides and furs
cabbage patch dolls & Tlingit clothing
baby swing
fabric blueberry bush
fabric animals and salmon
fabric clams, seaweed

- baskets & containers
- deerhide tunic and sealskin boots
- woosani for catching salmon
- pretend fire

Raven Creation Legend cloth boxes with star, moon, sun, and daylight

Shadow Puppet Production Materials

Tlingit Foods:

- dry salmon strips
- red ribbon seaweed

Resource People:

Contact the Indian Studies Program for assistance in finding people with expertise as:

historians

singers & dancers

grandparents with subsistence knowledge

storytellers

artisans

B

First Grade

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

FIRST GRADE

In First Grade, units are designed to look more closely at the forest environment surrounding the fish camp. Students learn plant and animal resources that have been used traditionally for food, clothing and medicine by the Tlingit people. Knowledge of our local resources helps children recognize the natural wealth we share in southeast Alaska. It also helps children respect the wisdom native people have gathered through generations of living in this environment.

As students "live" at fish camp, family roles are explored. Students learn through role-play daily family life as salmon are caught in the river and prepared for winter food. Your students will learn the interrelationship of respect for natural resources in daily living and ceremony as people celebrate their respect for each other.

Social Studies Emphasis: Family, School, Community

TEACHER INFORMATION SUMMARY

Unit I: Our Southeast Environment

Purpose: We extend our knowledge of southeast environment to include the forest. We identify the trees, plants and animals found in the forest landscape surrounding our fish camp.

We learn how these natural resources are used traditionally by the Tlingit people.

Day 1 - Southeast Alaska Forest Plants

"Making a Forest Environment"

Values:

- Harmony with nature

Knowledge:

- Names and characteristics of Southeast Alaska plants
- How we use these plants
- Tlingit plant names

Skills:

- Recognizing forest sounds
- Cutting
- Coloring

Day 2 - Southeast Alaska Forest Animals

"Making Animals for Forest Environment"

Values:

- Respect
- We share our land with many creatures

Day 2 - continued

Knowledge:

- Names and characteristics of five southeast Alaska animals
- Characteristics of animal fur
- Tlingit animal names

Skills:

- Matching fur samples with animal pictures
- Drawing a southeast animal
- Coloring
- Cutting

Day 3 - Salmon Cycle

"Making a Salmon Cycle Circle"

Knowledge:

- Stages of the salmon cycle

Skills:

- Sequencing
- Cutting
- Coloring

TEACHER INFORMATION SUMMARY

Unit II: Living in a Fish Camp

Purpose: Building on the fish camp experience from Kindergarten, students now explore traditional Tlingit ways of catching, caring for and cooking salmon.

Using shadow puppets, the beginning of the Raven Creation legends is told by a Tlingit elder.

Day 4 - Setting Up a Fish Camp

"Making a Fish Camp in the Classroom"

Knowledge:

- Names and characteristics of five salmon species
- Tlingit salmon names
- Recognition of color changes in salmon
- Basic human needs (shelter, food, love, health)

Skills:

- Cutting
- Watercolor painting
- Prediction of people's basic needs
- Role-play

Day 5 - Weaving Cedar Bark Mats

"Making Cedar Bark Mats of Paper"

Knowledge:

- The weaving process
- How cedar bark is utilized

Skills:

- Patterning of over and under in the weaving process
- Opposite patterning of under and over in the weaving process

Day 6 - Dry Fish and Other Tlingit Foods

"Sampling Tlingit Foods"

Values:

- Respect for salmon
- Spirituality

Knowledge:

- How a salmon is caught with a traditional tool
- Tlingit people gather food to supplement salmon from the river
- Tlingit foods taste good
- Salmon are dried for winter food supply

Skills:

- Acceptance of new food tastes
- Using a traditional Tlingit fishing tool to catch a salmon

Day 7 - Making Hudson's Bay Tea

"Sampling Hudson's Bay Tea"

Knowledge:

- The "hot rock" method of cooking
- Native plants make medicine
- Hudson's Bay Tea is medicine for cold symptoms

Skills:

- Acceptance of new food tastes

Day 8 - Making Tlingit Clothing for a Paper Doll

Knowledge:

- How animal hides are used for clothing

Skills:

- Cutting
- Making a "leather" color

Day 9 - Making a Button Blanket for a Paper Doll

Knowledge:

- How new materials for clothing become available when trading takes place

Skills:

- Cutting
- Recognition of colors of traditional clothing
- Role-play

Day 10 - Hearing a Tlingit Legend

"How Raven Created the World"

Knowledge:

- Raven's creation of sun, moon, stars and daylight
- Raven as a creator

Skills:

- Listening to a legend
- Retelling a legend
- Sequencing of story segments

IN A SUMMER - FALL FISH CAMP

By Patricia Partnow
Anchorage School District

Background Information

Southeastern Alaska is rich in all sorts of marine life, and many sea mammals and types of fish were caught and used by Tlingits. The staple food, however, was the salmon, and a look at the Tlingit seasonal cycle might well begin at the start of the Tlingit year, in mid-summer when salmon fishing began in earnest.

All five species of salmon (King, Sockeye, Dog, Humpback and Coho) were fished by the Tlingits. Often different streams were the spawning grounds for different species, so the people moved from stream to stream as the summer progressed and the different varieties begin their upstream journeys.

Each salmon stream was owned by a particular local clan or lineage - that is, by a group of related men and their families (as were many other resource areas such as berry patches). Anyone not of the owner clan would have to ask permission of the lineage head before fishing there, even if no members of the owner clan were presently using the stream. Trespassing on clan property could result in partial or full payment of the catch to the owner lineage or, at worst, to feuds. If you live in Southeastern Alaska, there is a good chance that your favorite fishing spot was owned by a Tlingit lineage.

Families thus returned to the same fishing areas from year to year. The cycle was generally the same: by the middle of the summer, everyone had packed up skins, tools, cooking utensils, and other necessities, put them into the family's large dugout canoe, and paddled to summer fish camp. They set up camp alongside one of the salmon streams owned by the clan. Often whole households would move to a single spot, though sometimes the household would split into smaller family units, to hunt sea mammals, dig roots, or pick early berries.

Once salmon runs began in earnest in late summer, most of the time was spent fishing, cleaning and drying the salmon. Enough fish had to be collected by each man to last his family through the winter, and if his clan had planned a potlatch, he had to catch surplus for the feast. Thus, summer was generally a very busy time. Nonetheless, long days and mild weather made it a time to be looked forward to, and during the early part of the season, families sometimes held potlatches.

First Grade Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 1 - Southeast Alaska Forest Plants

Materials:

- Hemlock branch
- Spruce branch
- Forest environmental sounds tape and tape recorder*
- Cloth skunk cabbage (or picture of skunk cabbage)*
- Cloth devil's club (or picture of devil's club)*
- Pretend fern plant (or picture of fern plant)*
- Cloth blueberry bush (or picture of blueberry bush)*
- Standup forest student handout
- Classroom crayons and scissors

Preparation:

Gather a small hemlock and a small spruce branch

*Available from the Indian Studies Office

Objectives:

- The student will be able to name five trees and plants native to southeast Alaska

Introduction (Set/Purpose)

In the upcoming days, we will explore the Tlingit Indians, their culture and their surroundings. Tell the students you will play a tape with familiar sounds. Invite the children to guess the sounds they are hearing.

Activity (Input)

Play the forest environment tape, stopping at each new sound for children to identify what they hear. Children will recognize the sounds of a person taking a walk in the forest.

Using a cloth vegetation (or pictures of forest vegetation) and the real hemlock and spruce branches, share information with the students about these plants. Include:

- name of plant
- where the plants grow in the forest
- some distinguishing characteristics of this plant
- how we use this plant/how forest animals use this plant

Activity (Guided Practice)

Ask the children to repeat the name of each plant in unison as you point to it on a standup forest student handout.

Activity (Closure)

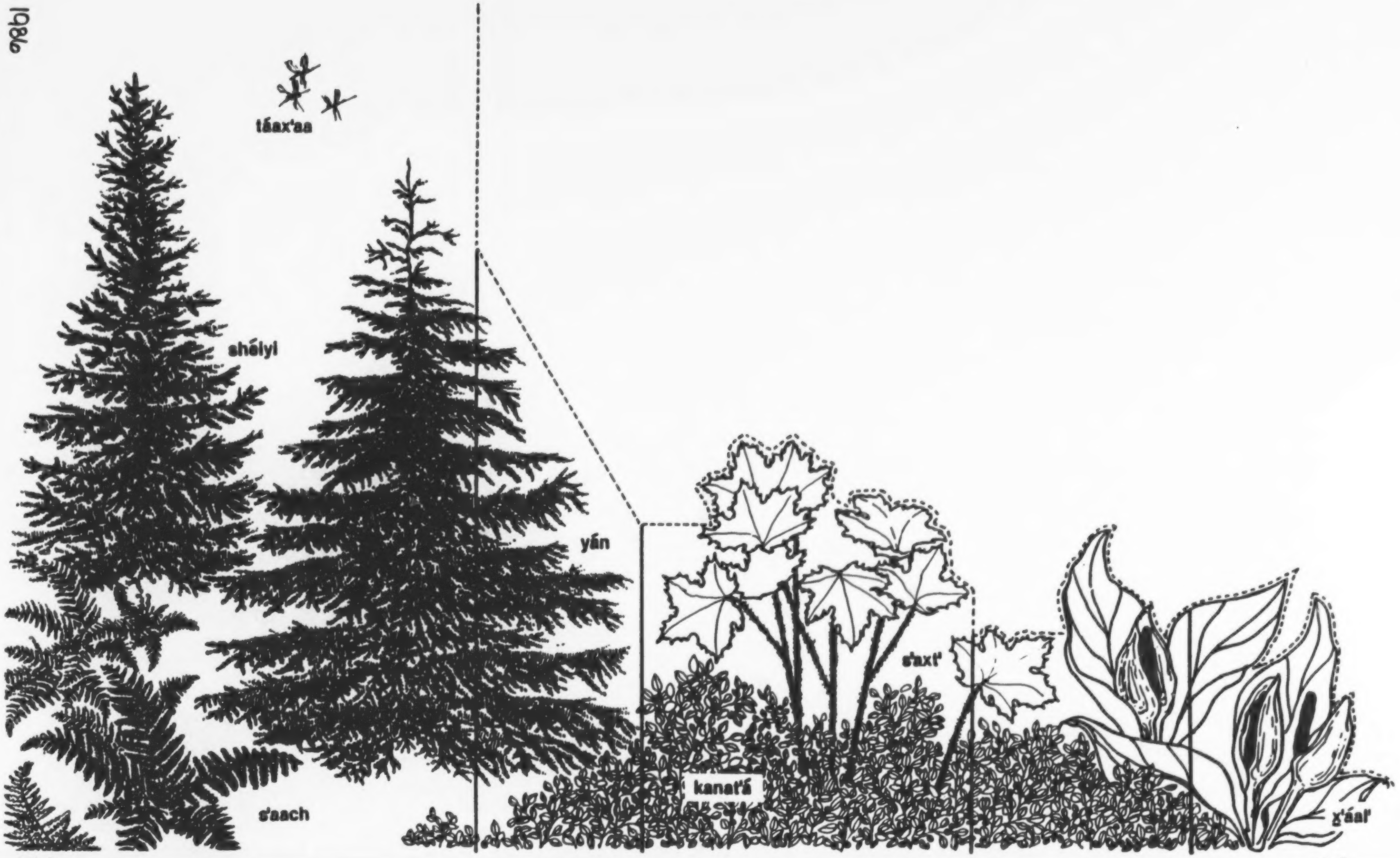
Invite the students to color the forest vegetation. Show the students where to cut on the dotted lines and where to fold to make the forest standup. This handout should have the student's name on the back and be stored in a safe place until Day 2, when forest animals will be added to make a forest diorama.

Activity (Independent Practice)

Leave the cloth plants/pictures in the classroom for student exploration and discussion.

First Grade - Day 1
Southeast Alaska Forest Plants

D. Bradford
Juneau Indian Studies
1986


táax'aa
shéiyi
yán
s'aach
kanat'á
s'axt'
x̱'áal'

Southeast Alaska Animal and Plant Names

English wolf	Tlingit g̲ooch	English raven	Tlingit yéil
English rabbit	Tlingit g̲áx̲	English mosquito	Tlingit táax'aa
English squirrel	Tlingit kanals'aak	English deer	Tlingit g̲uwak̲aan
English porqupine	Tlingit x̲alak'ách'	English eagle	Tlingit ch'aak'
English brown bear	Tlingit x óots	English martin	Tlingit k'óox
English black bear	Tlingit s'eek	English weasel	Tlingit dáa
English spruce	Tlingit shéiyi	English hemlock	Tlingit yán
English devil's club	Tlingit s'axt'	English blueberry	Tlingit kanat'á
English fern	Tlingit s'aach	English skunk cabbage	Tlingit x̲'áal'

cut here

cut here

cut here

cut here

cut here

cut here

cut here

cut here

cut here

Juneau Indian Studies - 1986

First Grade Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 2 - Southeast Alaska Forest Animals

Materials:

- Fur sample board*
- Fur samples*
- Forest animals handouts
- Drawing paper
- Tlingit animals labels
- Classroom crayons and scissors
- Standup Forest handout from Day 1
- Plasticene clay for stands

Preparation:

Mount the fur sample board

Value:

Respect...
We share our land with many creatures

* Available from the Indian Studies Office

Objectives:

- The student will be able to name five southeast Alaska forest animals
- The student will be able to name five kinds of animal fur

Introduction (Set/Purpose)

Challenge the students to look very carefully at the fur sample board. Remove the fur samples from their fasteners on the fur sample board. Ask the children if they can help you match the animals with their fur again.

Activity (Input)

As the children help match the fur and animals, give them more information about animal fur, such as:

- Guard hair and soft fur (wolf, mountain goat)
- Water repellant fur (seal, beaver)
- Hollow hair (deer)
- Animal fur that changes with the seasons (rabbit, fox, weasel)

Activity (Guided Practice)

Give each child a fur sample to match with the fur sample board for identification. Let them know they can take one fur to their work space to hold.

Activity (Closure)

Call the children's attention to the standup forest. "See how empty the forest appears?" Ask the students to recall some of the animals whose fur we just identified that make the forest their home.

Find pictures of these animals on the posters. Ask students to choose an animal they would like to make to put in our southeast Alaska standup forest. Have an animal handout sheet selected by a small group of students at a time. The top portion of the handout will serve as a reference for how the animals look and can be taken home to share the experience with their family.

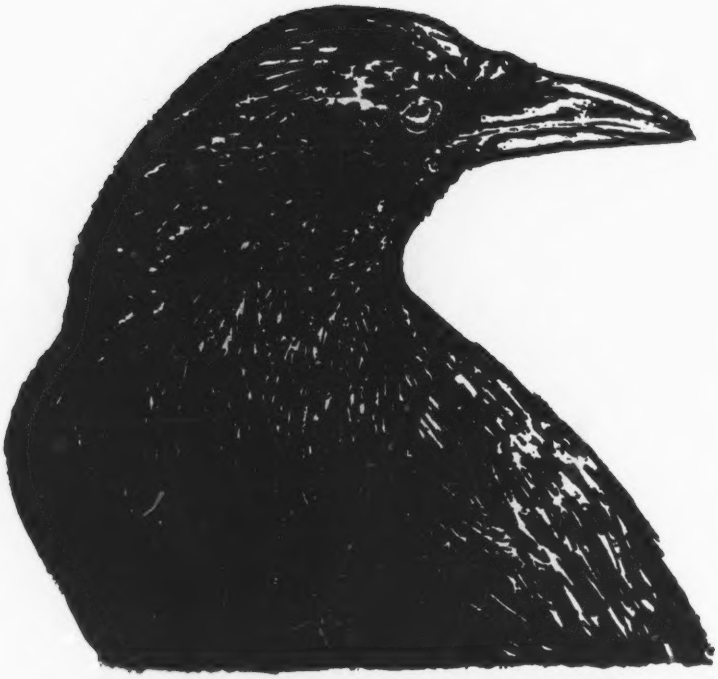
Students can make a paper stand for their animals to place in front of the standup forest, adding a Tlingit name card for each animal.

Activity (Independent Practice)

Encourage the children to take their standup forest home to share with their family.

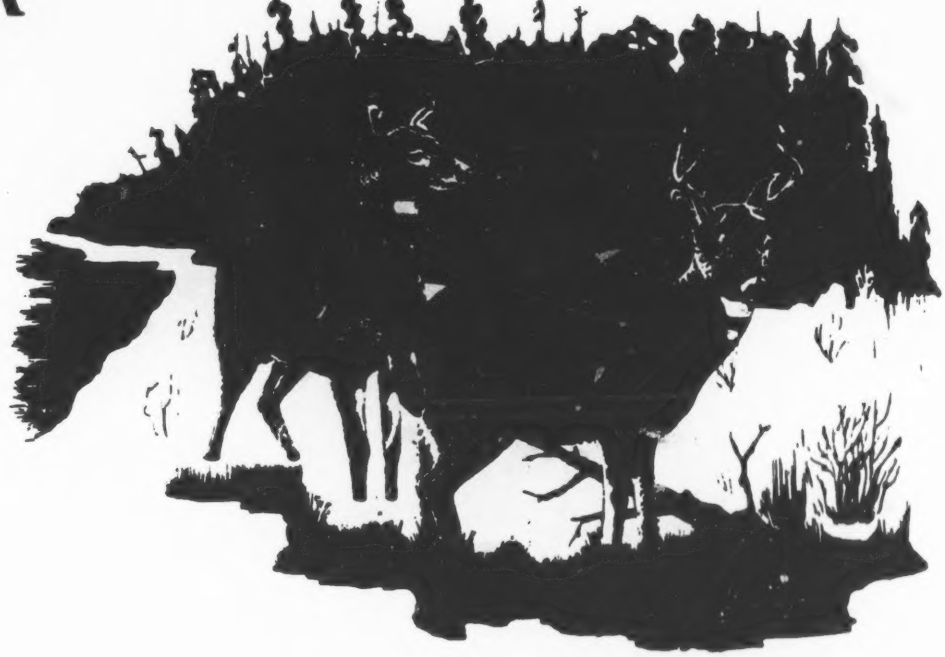
Teacher Note:

Refer to resource listing for "idea" books on Alaska animals.



RAVEN

DEER



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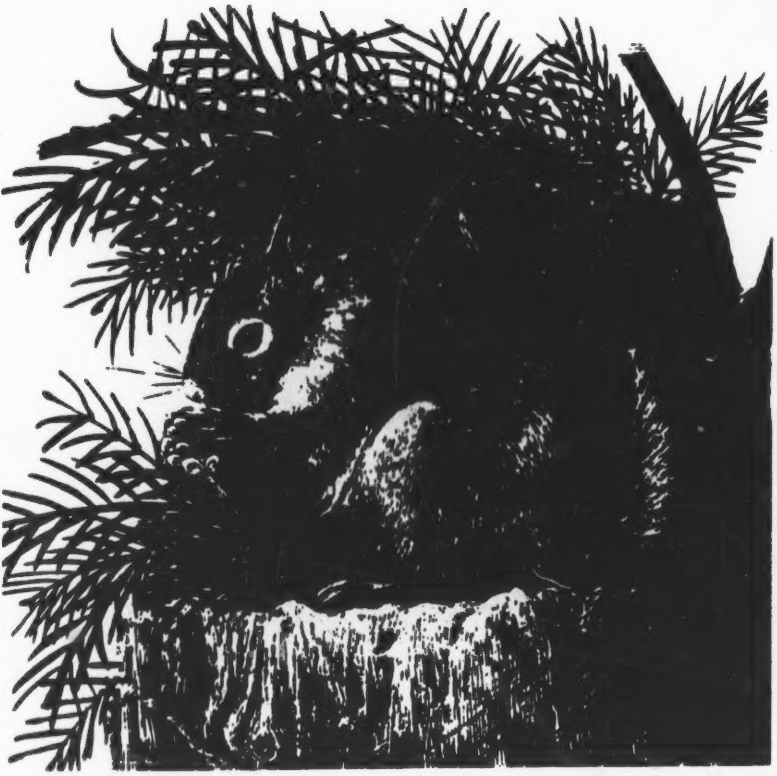
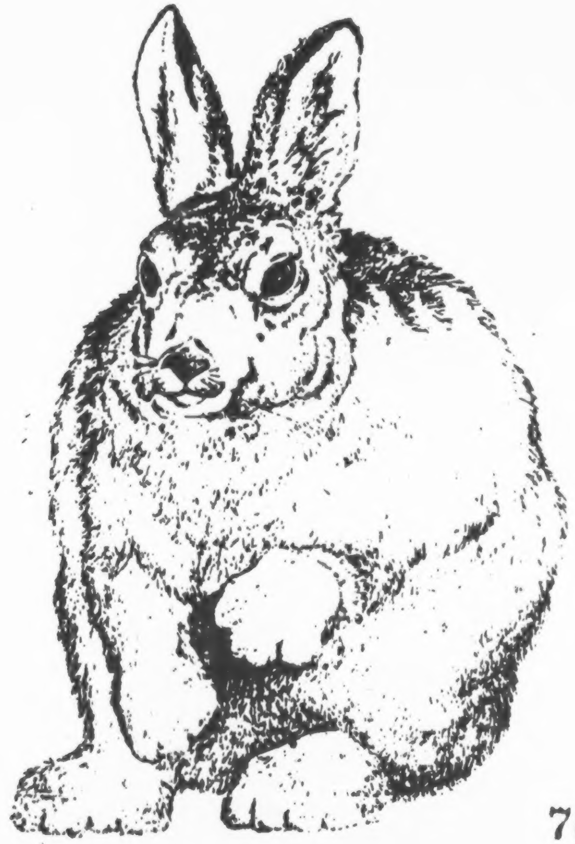
SQUIRREL





RABBIT

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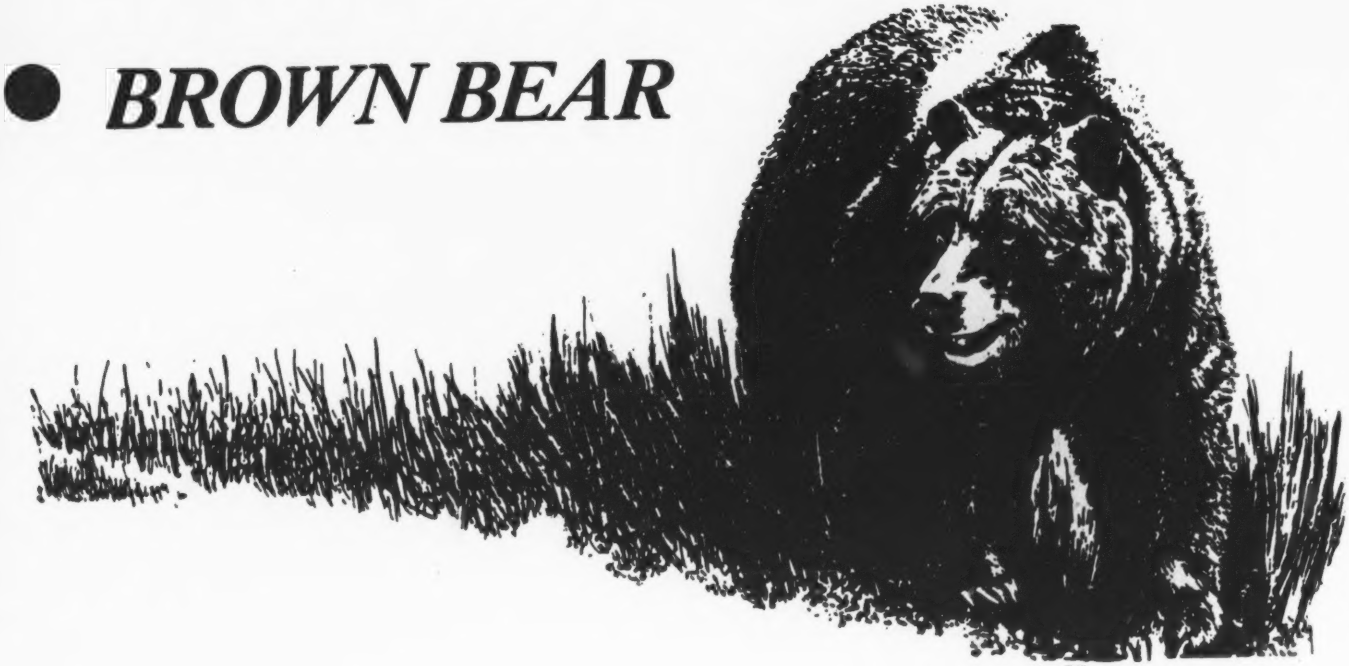
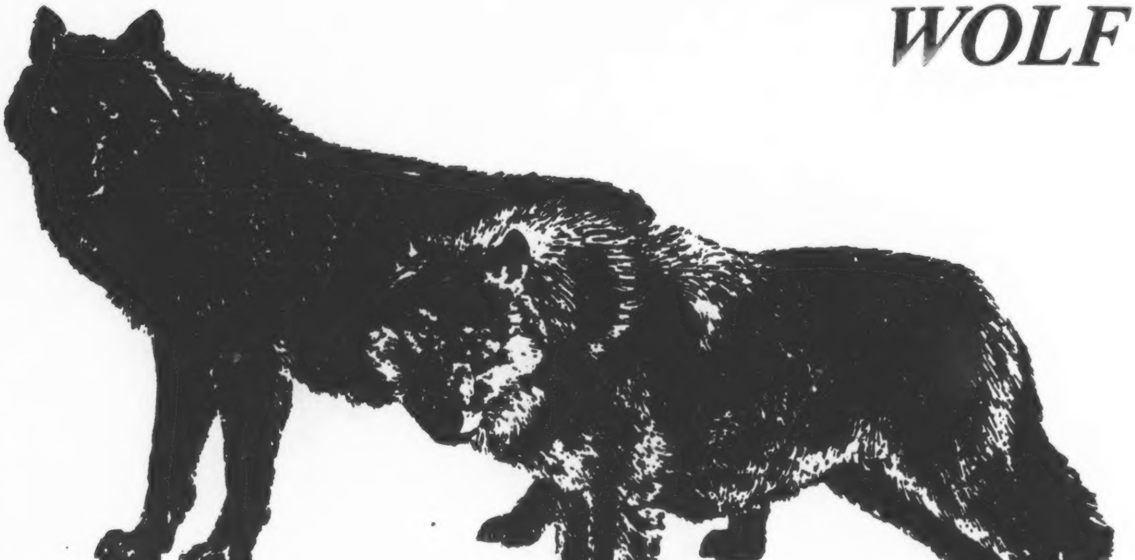
BROWN BEAR



WOLF



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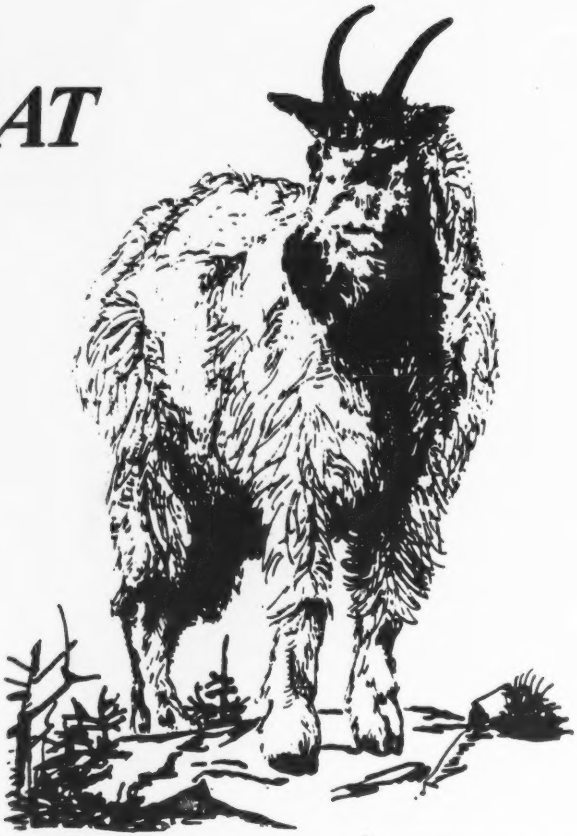
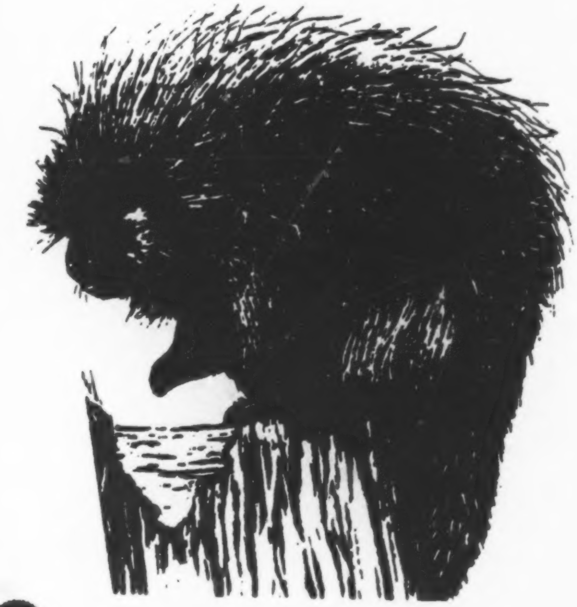
MOUNTAIN GOAT





PORCUPINE

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First Grade Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 3 - Salmon Cycle

Materials:

- Salmon - Catch to Can film from Alaska State Library
- Salmon - by Atsushi Sakurai*
- Projector and screen
- Handout of salmon spawning stages
- Classroom crayons, scissors, and paste

Preparation:

Check out film from the Alaska State Library

* Available from the Indian Studies Office

Objectives:

- The students will identify four stages of the salmon cycle
- The students will put their cycle into a circle to share with their families

Introduction (Set/Purpose)

Show some of the photographs from the book Salmon, by Atshushi Sakurai, that depict stages of the salmon cycle. Let the children know that the film they are going to see will show salmon:

- coming up the river
- making a nest
- laying eggs
- fertilizing eggs
- parent salmon dying
- eggs hatching
- fingerlings in the river

Activity (Input)

Begin the film with the sound turned down, asking the children to let you know when they see salmon in the river. Let the students talk about what they are seeing and predict what may happen next. When the film is completed, recall the stages the children have seen.

Activity (Guided Practice)

Pass a salmon cycle handout to each child. Show the students the working parts. Ask a student to identify each part. Show how to paste each part in the proper section.

Demonstrate how to cut the sections apart and then fasten them together in a circle to make a salmon cycle. Classroom crayons can be used to color the salmon cycle.

Activity (Closure)

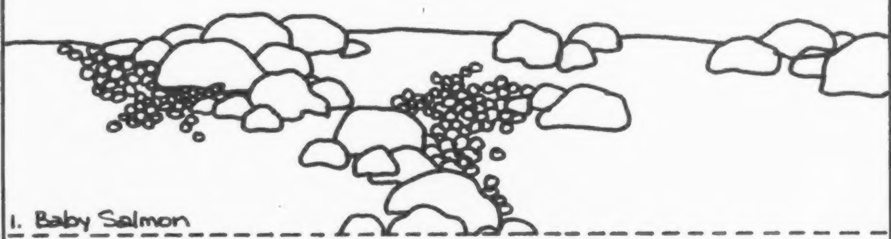
Check each child's work to be sure the understanding is accurate.

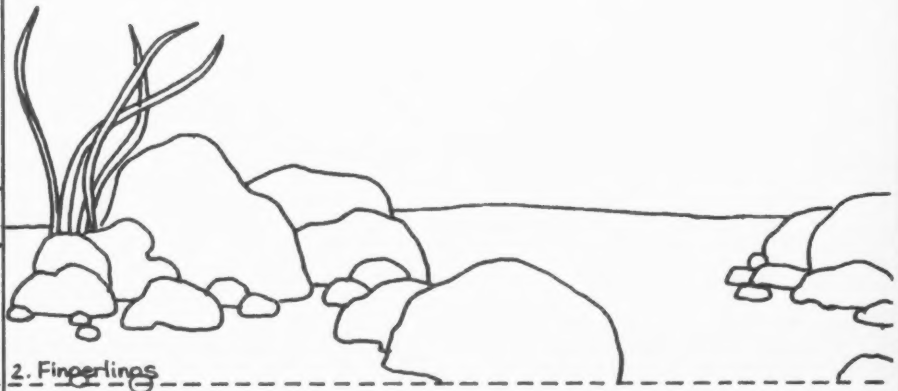
Activity (Independent Practice)

Encourage each student to "read" their salmon cycle to their family.

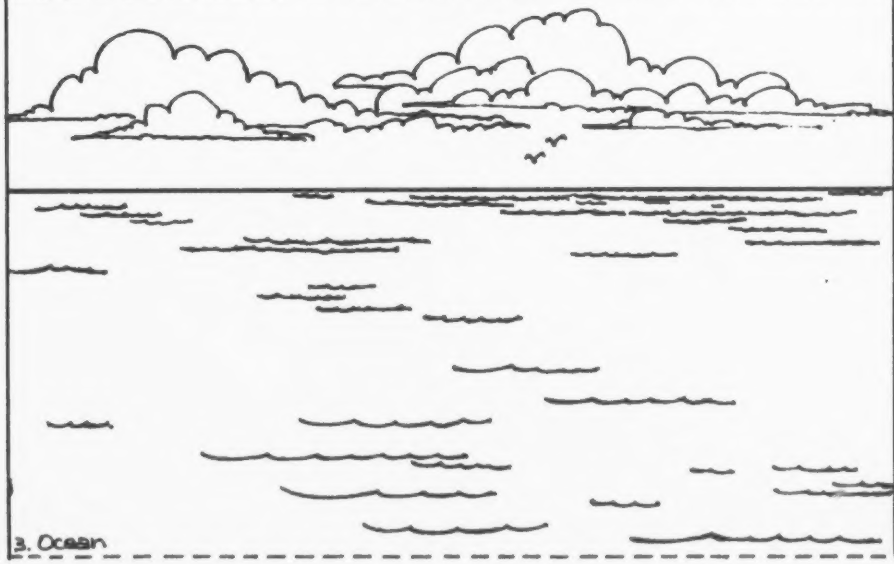
First Grade - Day 3
Salmon Cycle

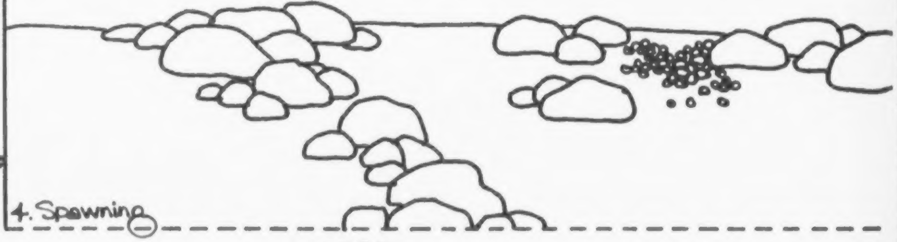
Paste

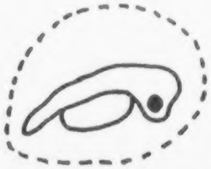

1. Baby Salmon

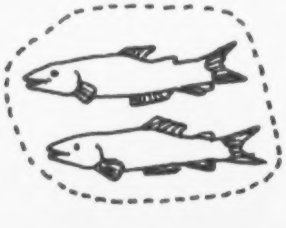

2. Fingerlings

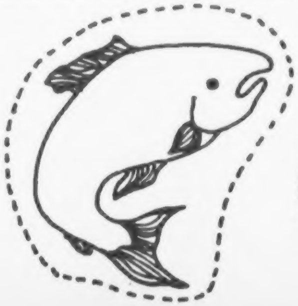
Paste

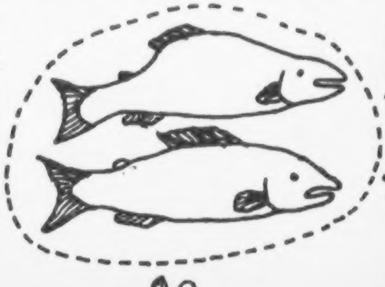

3. Ocean


4. Spawning









Juneau Indian Studies 1986

ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

First Grade Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 4 - Setting up a Fish Camp

Materials:

- Salmon insides study print*
- Salmon species study print
- Blue paper for river
- Butcher paper salmon and salmon inside parts
- Fish camp handout
- Water paint sets and brushes
- Water container
- 2-Six foot 2x4's*
- 2-White sheets sewn together end to end*
- Optional velcro fasteners*
- Rubber bands
- Fish camp props (blueberries, clams, seaweed, dolls, animal skins)*

Preparation:

Have salmon and salmon guts drawn and stapled, ready for students to cut

* Contact Juneau Indian Studies for these materials

Objectives:

- Students will make salmon and a river for our fish camp
- Students will construct a fish camp tent and living area

Introduction (Set/Purpose)

Recall with the children how they made a fish camp in Kindergarten. Let them recall as many parts of their experience possible.

Activity (Input)

Ask one student to describe how to make a salmon. Ask one student to describe how to make a fish camp tent. Tell the children we will make a fish camp again in our room. This time our salmon will have two sides so that we can put guts inside.

Activity (Closure)

Demonstrate how to make a butcher paper salmon

- cut out salmon and paint
- cut out guts and paint

Activity (Closure) cont.

Ask children to move to their working area and begin their project. Recognize Sockeye salmon, King salmon, Coho, Dog salmon and Humpies as children paint their salmon.

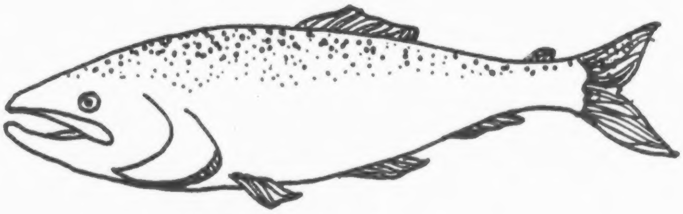
Those children who finish their salmon early can help set up the fish camp tent. When children have completed their fish and cleaned up their working space, pass out a fish camp handout to each student.

Activity (Independent Practice)

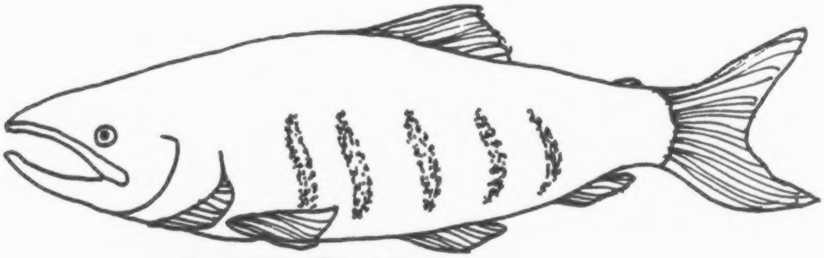
Encourage students to take home the handout to share today's experience with their families.

First Grade - Day 4
Setting Up Fish Camp

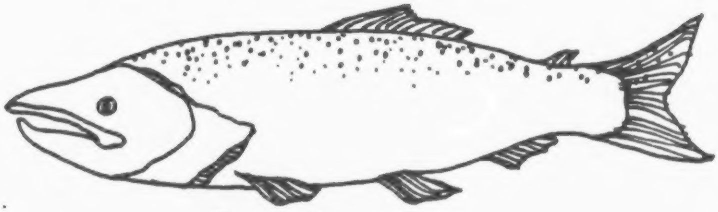
Here Are 5 Types of Salmon...



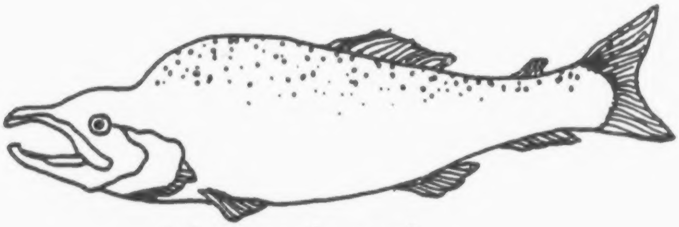
Coho



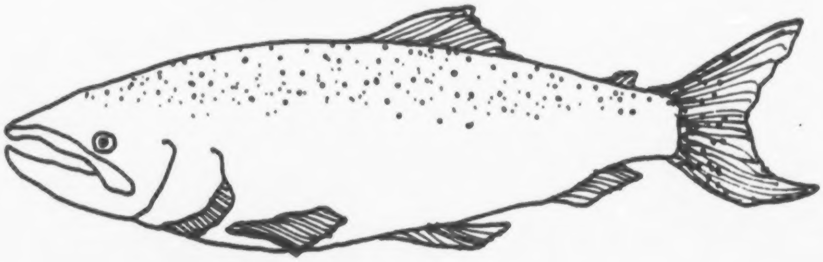
Dog Salmon



Sockeye



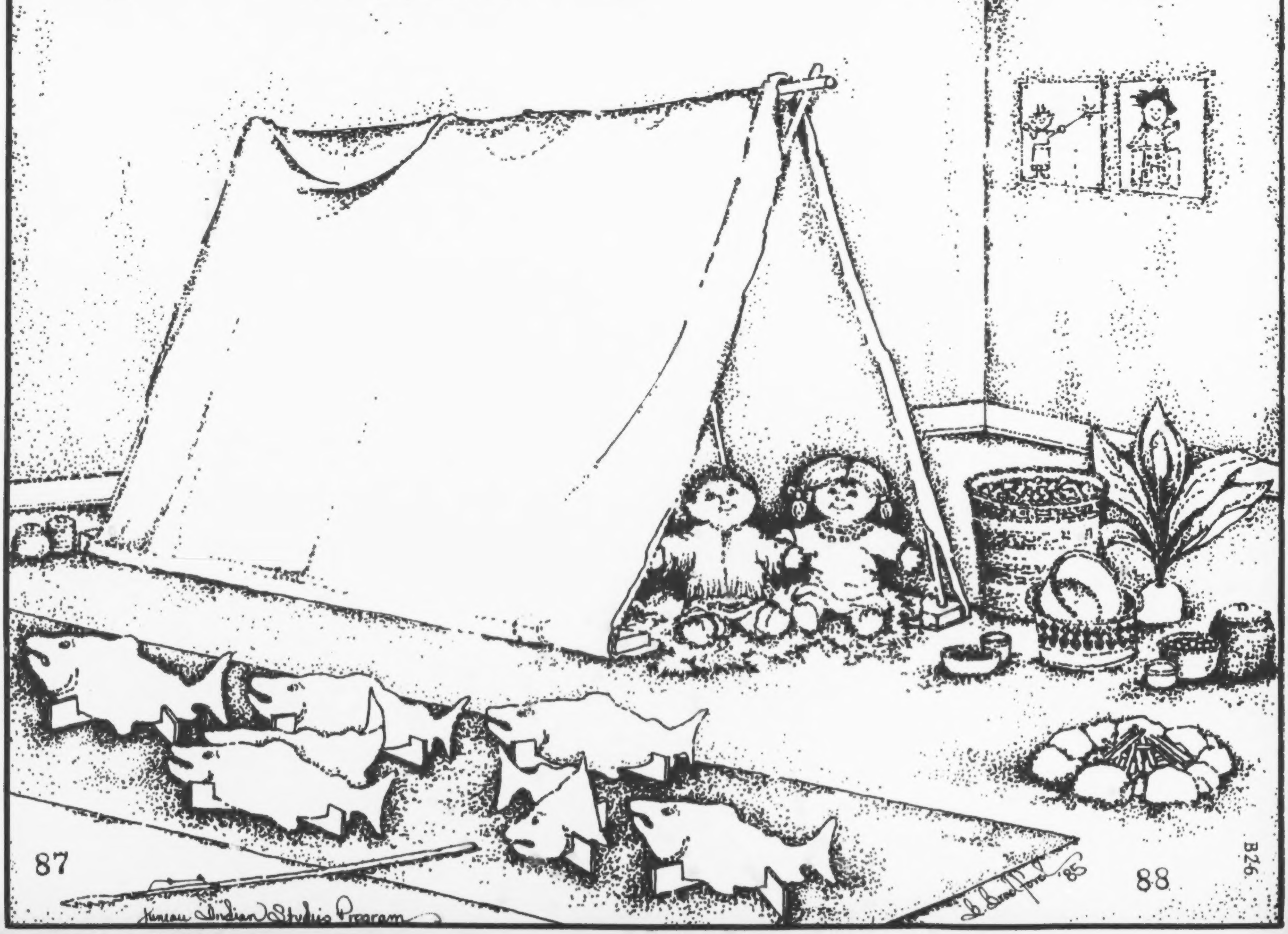
Humpback



Chinook (king)

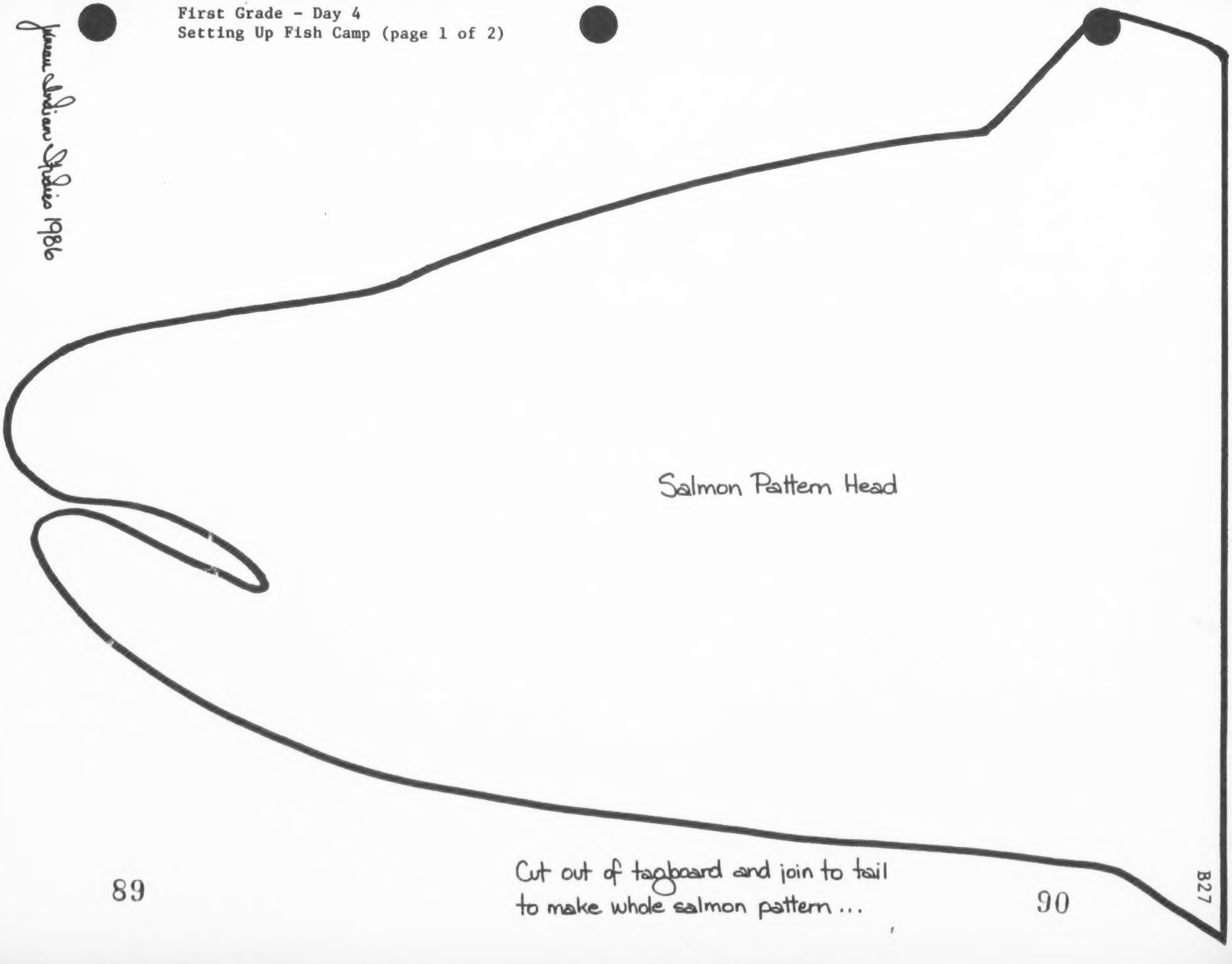
Juneau Indian Studies 1986

First Grade - Day 4
Setting Up Fish Camp


Juneau Indian Studies Program
L. Bradford '85

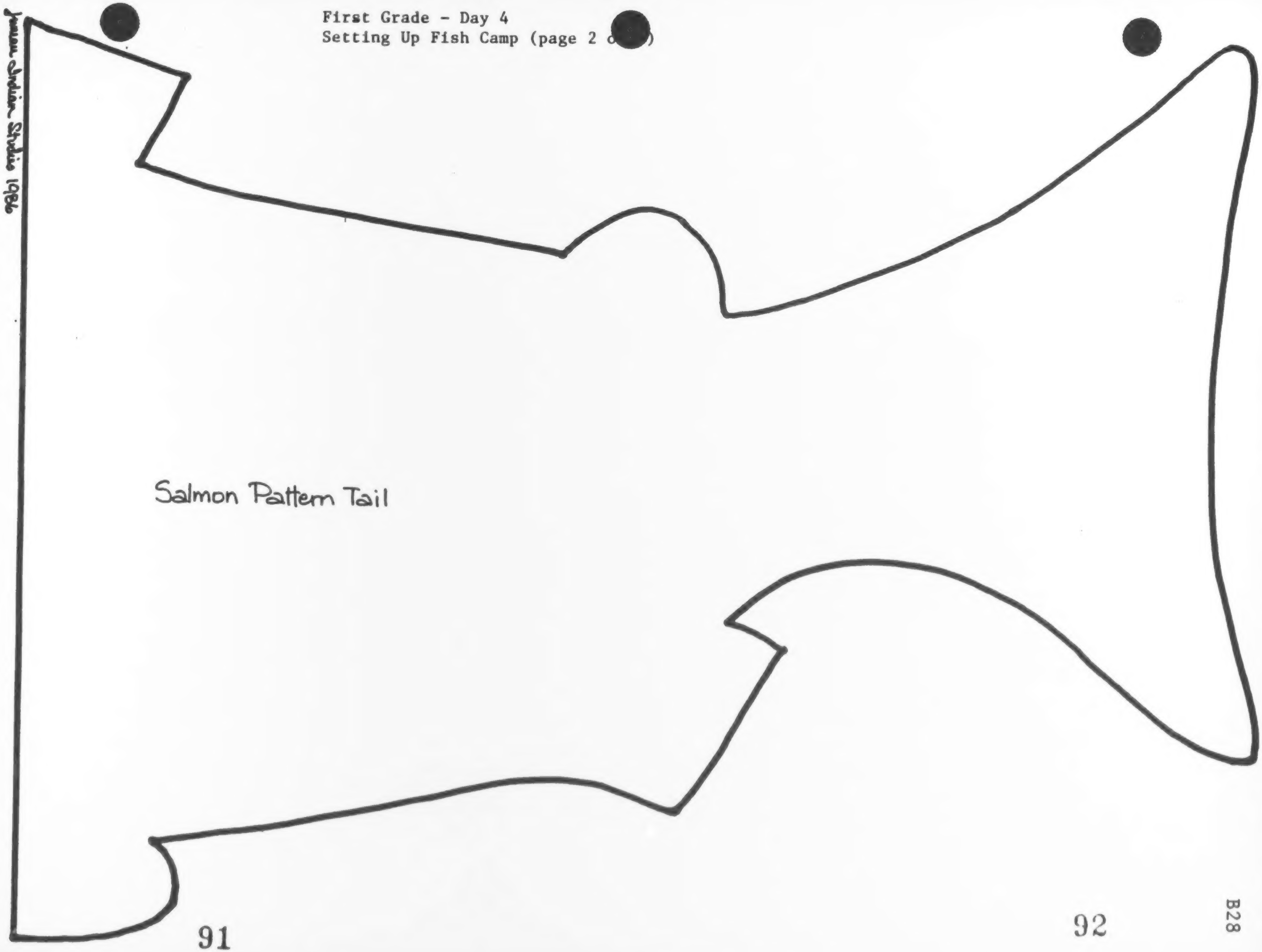
First Grade - Day 4
Setting Up Fish Camp (page 1 of 2)

Juneau Indian Studies 1986

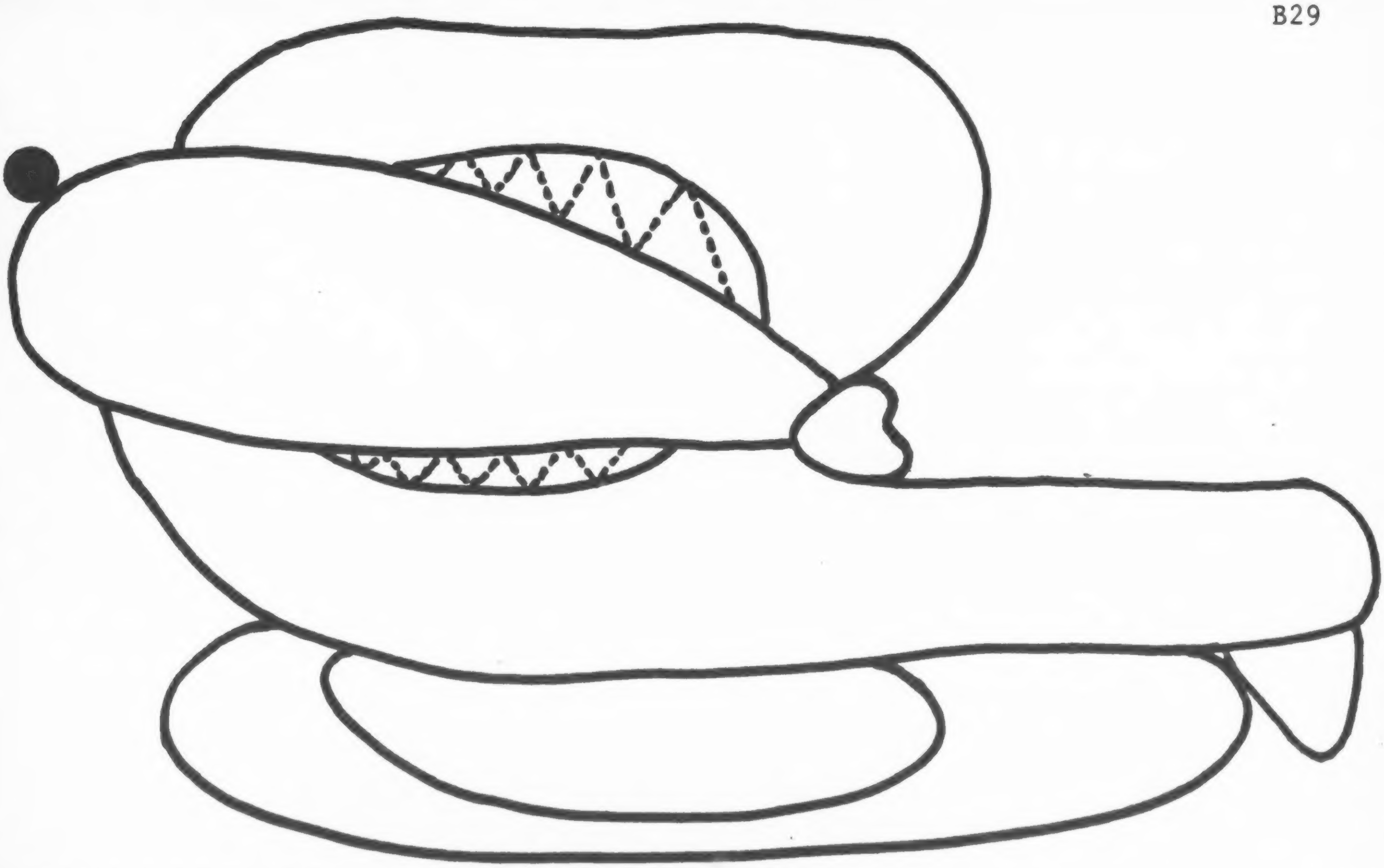

Salmon Pattern Head

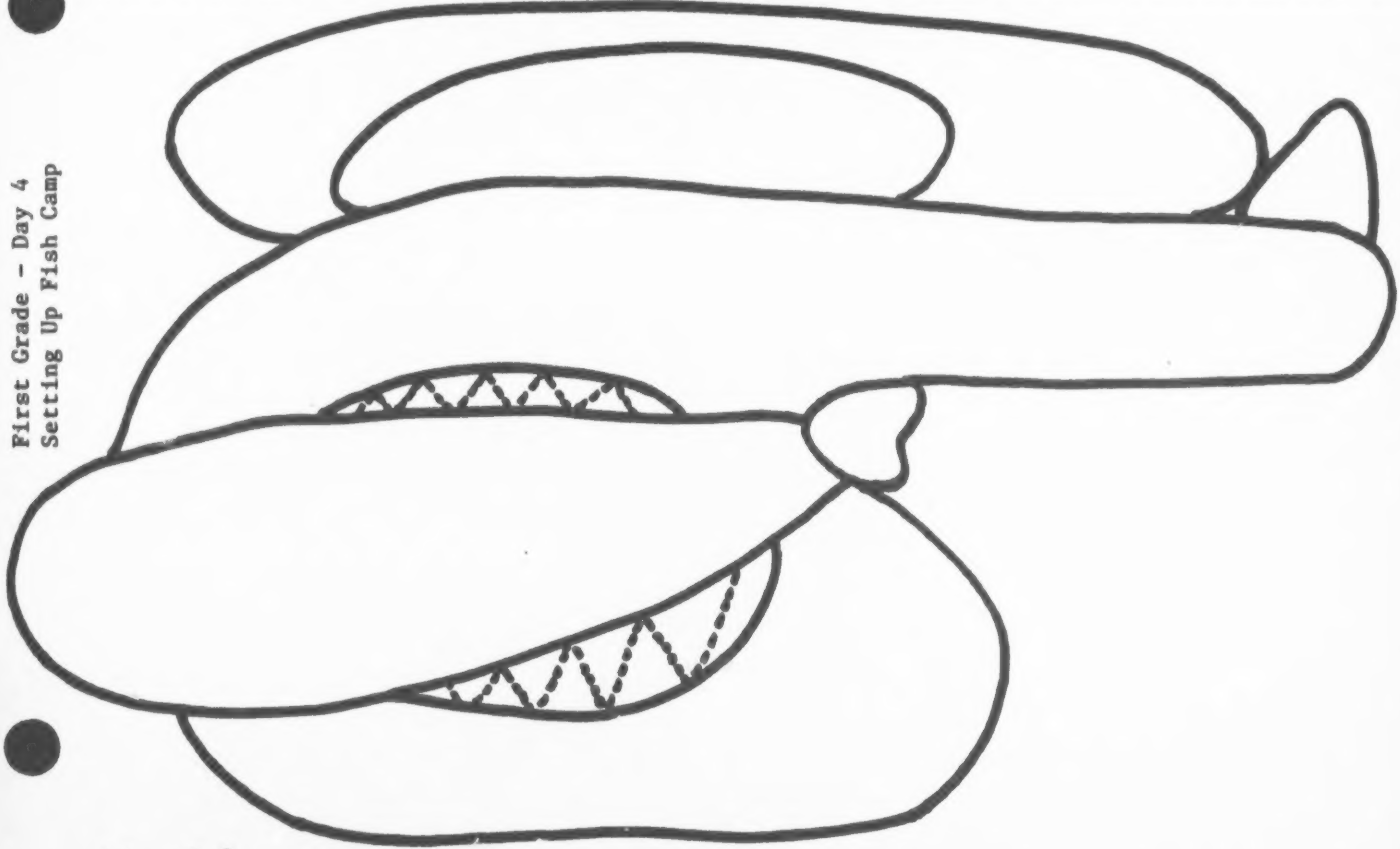
Cut out of tagboard and join to tail
to make whole salmon pattern ...

First Grade - Day 4
Setting Up Fish Camp (page 2 o)


Salmon Pattern Tail

Juneau Indian Studies 1986





First Grade - Day 4
Setting Up Fish Camp

Juneau Indian Studies 1986

Dear Parents:

We have made a fish camp in our classroom to learn how people have lived near the river while salmon are spawning. Here are some of the learning experiences we are having:

- catching salmon in the river
- cooking salmon over a campfire
- picking blueberries
- digging clams on the beach
- gathering red ribbon seaweed from the beach

This is my favorite part of fish camp:

____

Juneau Indian Studies Program

First Grade Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 5 - Weaving Cedar Bark Mats

Materials:

- Photos of cedar bark mats and clothing*
- Real cedar bark (whole and shredded)*
- Cedar bark basket*
- A copy of page 115 from the book, Cedar, by Hilary Stewart
- Brown construction paper mat backgrounds
- Brown construction paper strips
- Cedar bark student handout

Preparation:

- Cut 1" strips the long way from 12"x18" brown construction paper.
- Cut 1" slits in background mats from 12"x18" brown construction paper, folded in half crosswise. Make the cuts to within 1" of the outer edge.

* Available from the Juneau Indian Studies Program

Objectives:

- The students will weave paper strips over the under to show the weaving process
- The students will weave paper strips to make a pretend cedar bark mat

Introduction (Set/Purpose)

Show children the whole cedar bark. Ask for their ideas about what it can be.

Activity (Input)

Describe how the bark is taken from the tree and prepared for weaving. Show the photos of cedar bark clothing and mats and talk about their use. Demonstrate how strips of cedar bark can be woven over and under, over and under, using a paper mat background and paper strips. Ask the children to say the pattern the strips are making with you - "Over, under, over, under." Then point out how the pattern changes to "Under, over, under, over" with the next strip

Activity (Guided Practice and Closure)

Tell the children they will make a pretend cedar bark mat for tomorrows Tlingit food. Pass out a mat background to each student with a bundle of strips in a central area by each group of desks. Monitor each child's understanding. Assist where needed.

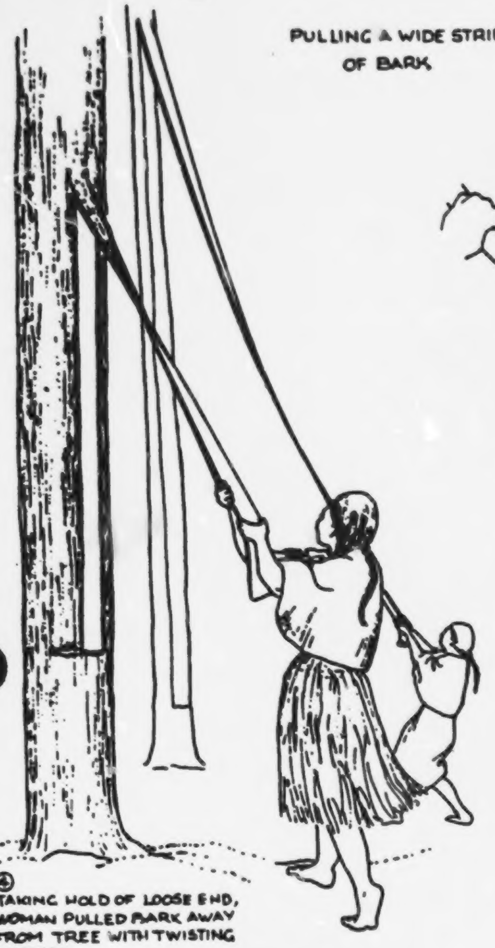
Ask those students who finish quickly to help a friend. Remind the children to put their name on their mat.

Activity (Independent Practice)

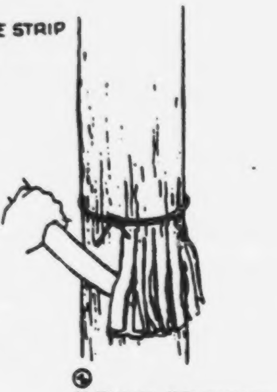
This has happened above, but may also happen as children share the pictures of cedar bark weavings pictured in the student handout they will take home to share with their families.

Gathering Cedar Bark

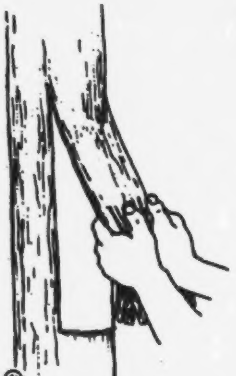
PULLING A WIDE STRIP OF BARK



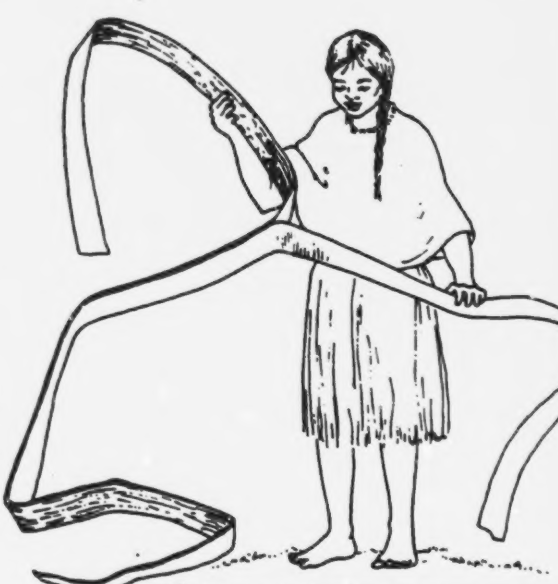
④ TAKING HOLD OF LOOSE END, WOMAN PULLED BARK AWAY FROM TREE WITH TWISTING MOTION.



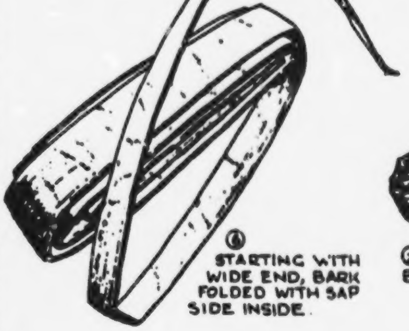
② FLAT TOOL PRIED BARK LOOSE _ CEDAR WITHE TIED AROUND TRUNK PREVENTED BARK FROM SPLITTING FURTHER



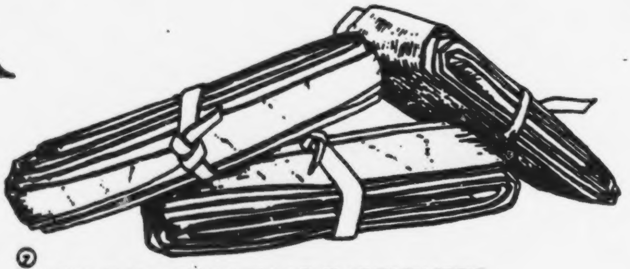
③ WITHE WAS REMOVED, AND FRAYED ENDS OF BARK GATHERED UP FOR PULLING OFF WIDE STRIP.



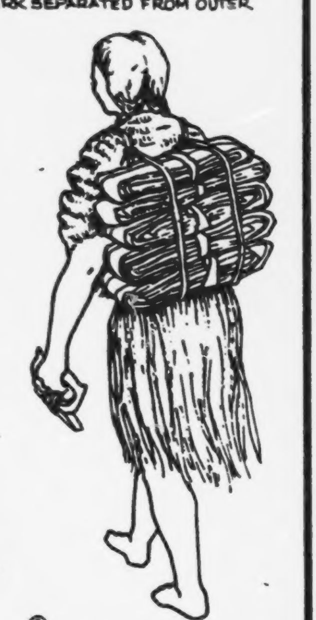
⑤ INNER BARK SEPARATED FROM OUTER



⑥ STARTING WITH WIDE END, BARK FOLDED WITH SAP SIDE INSIDE.



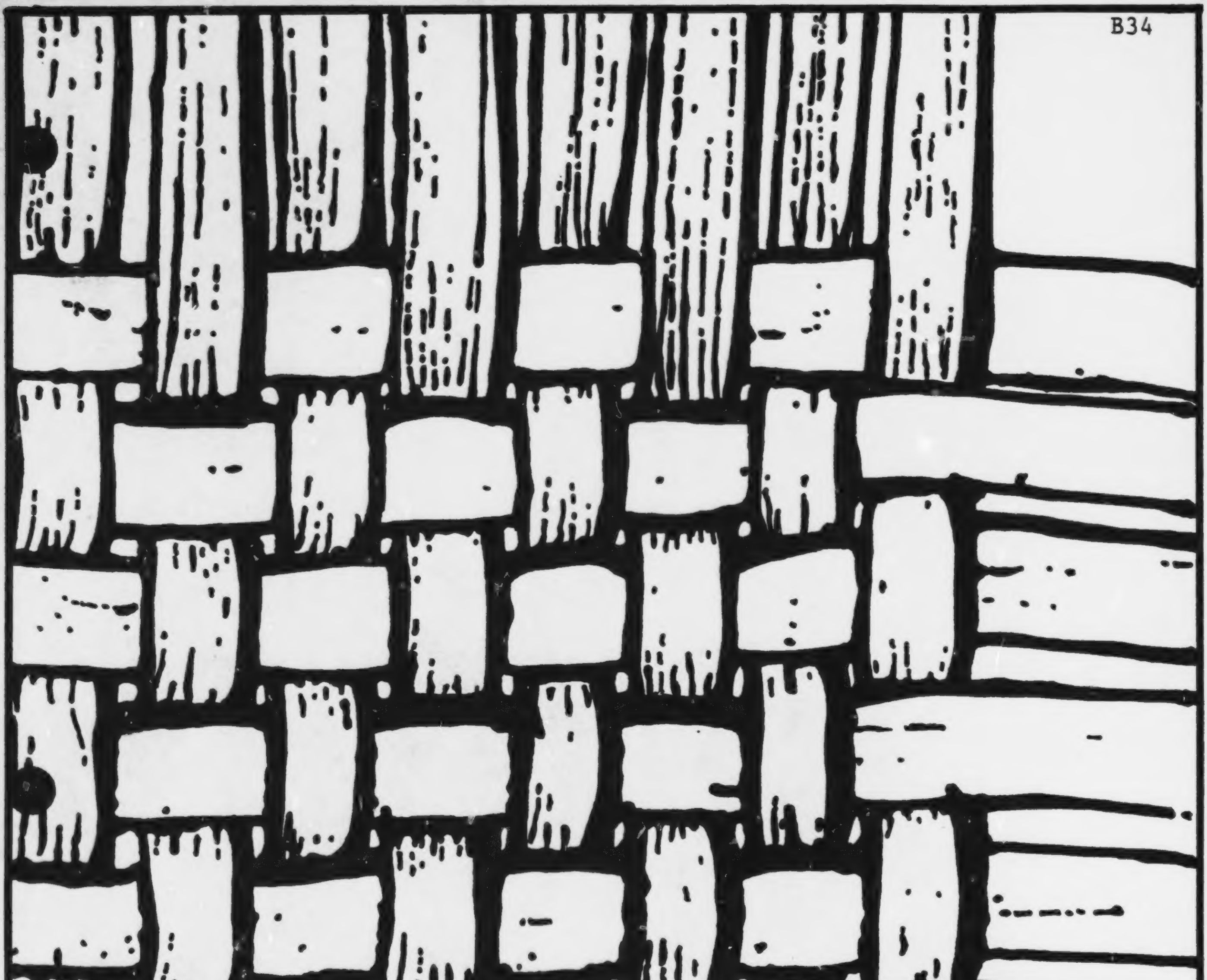
⑦ BUNDLE TIED WITH TAPERING END OF BARK STRIP



⑧ WOMAN PACKED OUT BUNDLES OF INNER BARK USING HARNESS OF CEDAR WITHES.

Reprinted from the book, Cedar, by Hilary Stewart
(page 115)

B34



First Grade - Day 5
Weaving Cedar Bark Mats

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First Grade Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 6 - Dry Fish and other Tlingit Foods

Materials:

- A real dry fish (and access to the oven or microwave)*
- Cloth salmon dry fish*
- Paper dry fish and rack*
- Small wooden spears (woosaani)*
- Real frozen blueberries, canned baby clams and seaweed
- Dry fish student handout
- Paper salmon from the river

Preparation:

Arrange for use of an oven or microwave in school.

* Arrange with Indian Studies Office for a source of these foods

Objectives:

- The student will catch a salmon with a woosaani in the river
- The student will observe how salmon is cut for making dry fish
- The student will taste real roasted dry fish
- The student will taste blueberries, clams and seaweed

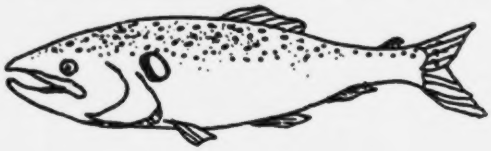
Introduction (Set/Purpose)

Ask the students how we can catch some salmon for food from the river. If we can't buy a fishing pole from the store, what could we use?

Activity (Input)

Show the children the woosaani. Demonstrate how the point comes out of the shaft to allow for lots of fish movement without breaking the shaft. Using a salmon from the river, show the children how to catch a salmon.

- Find a point behind the gill cover to make a hole to receive the woosaani point. Using scissors, cut a small hole.



Activity (Input) cont.

- Put the salmon back into its cardboard stand
- Thrust the woosaani into the salmon, not letting the spear leave your hands
- Make the salmon "jump for joy" as you catch it
- Bring it carefully to the river bank and remove the spear point

Show the students how a salmon is cut for making dry fish by demonstrating with the fabric salmon. Then, unwrap a real dry fish from out of its wrapping and pop into an oven for quick roasting. (Bake at 450° for 10 minutes or microwave for about 5 minutes.)

Activity (Guided Practice)

When the dry salmon is roasted, serve little pieces to the students with blueberries, baby clams and seaweed for a Tlingit snack.

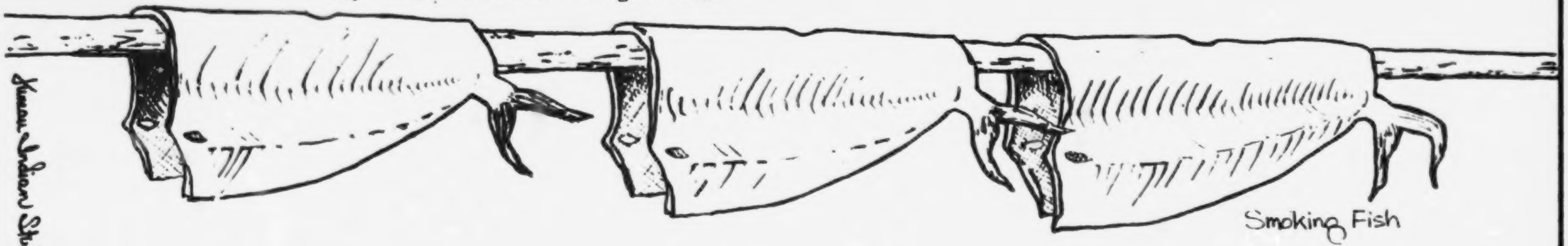
Activity (Closure)

Give each student a handout showing the steps in making a dry fish. Put the key words on the board for children to copy on their paper.

Activity (Independent Practice)

Invite the children to share this information with their families.

First Grade - Day 6
Dry Fish and Other Tlingit Foods


Smoking Fish

Juneau Indian Studies 1986

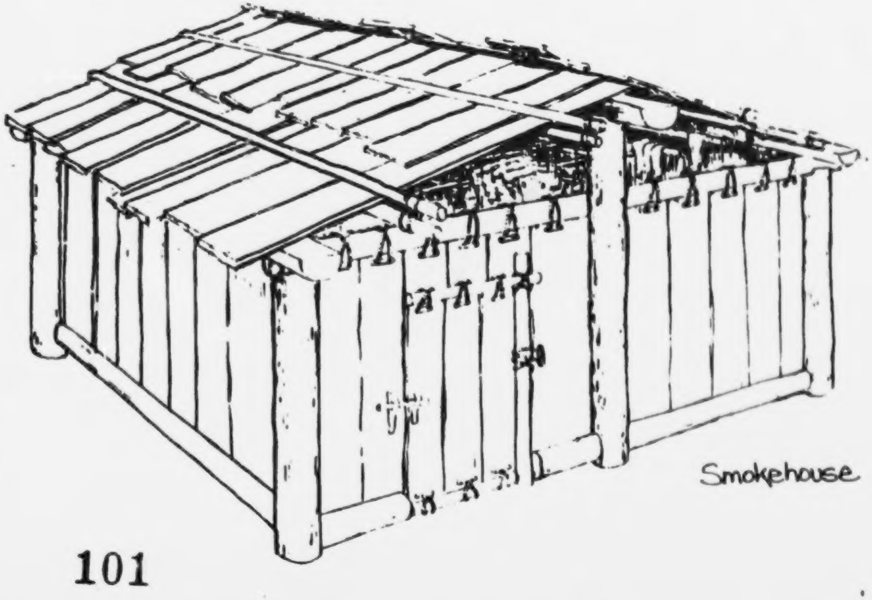
How to make dry fish

1 ____________________

2 ____________________

3 ____________________

4 ____________________


Smokehouse

Unit: Living in a Fish Camp

Lesson: Day 7 - Making Hudson's Bay Tea

Materials:

- Hudson's Bay Tea leaves*
- Metal pot with water
- Ladle
- Honey
- Styrofoam cups
- Honey stirring sticks
- Hot plate
- Wooden bowl*
- Eena (tongs)*
- Rocks*
- Pretend fire materials*
- Student handout
- Classroom crayons

Preparation:

- Start the water heating in the metal pot early, if possible. Add the tea leaves.
- The longer the leaves boil, the better the tea.

* Arrange with Indian Studies Program for Hudson's Bay Tea and other supplies

Objectives:

- The student will observe how cooking was done with hot rocks in a wooden container
- The student will taste Hudson's Bay Tea

Introduction (Set/Purpose)

Give each student a few Hudson's Bay Tea leaves to hold and smell. Ask if any one has a cold, sore throat, or runny nose. Ask about what our families do to help us feel better when we have a cold. Let the children know that before our families could buy medicine for us, people drank Hudson's Bay Tea to make a cold feel better. Tell the children we will make some Hudson's Bay Tea today.

Activity (Input)

Make a pretend fire with kindling and red paper. Hold the wooden container half filled with water over the fire. Ask the children how we can heat the water to make tea? What will happen if we put the wooden container on the fire? How else can we heat the water?

Activity (Input) cont.

Show the students the eena (tongs). Pick up some rocks and put them in the pretend fire. When they seem "hot", wash them in a pretend bowl of water and place them in the water in the wooden container. Add more rocks, describing how the water is getting hotter and hotter.

Activity (Guided Practice and Closure)

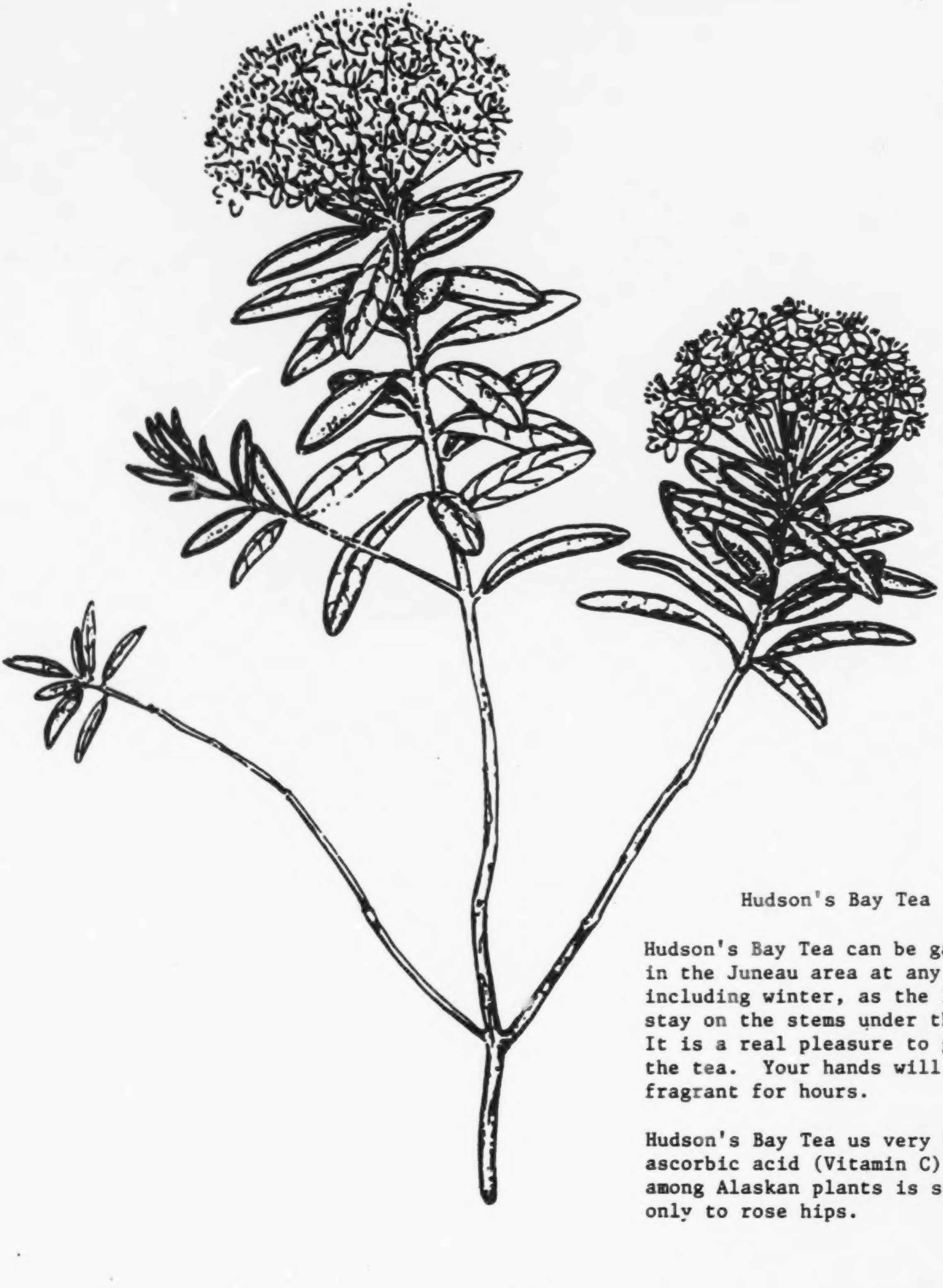
Explain to the children how we can make Hudson's Bay Tea with a metal pot and a stove (or hot plate). We can sweeten our tea with a little bit of honey and it can help our sore throats, runny noses, and coughs. Ask for helpers to serve the tea in styrofoam cups to each child. Remind the children that the tea is hot, and how to cool it by blowing before drinking.

As we all are enjoying the tea, ask the students if they have ever seen this kind of a plant before.

Activity (Independent Practice)

Distribute the student handout. Ask the children to color the plant to share this knowledge with their family.

First Grade - Day 7
Making Hudson's Bay Tea



Hudson's Bay Tea

Hudson's Bay Tea can be gathered in the Juneau area at any time, including winter, as the leaves stay on the stems under the snow. It is a real pleasure to gather the tea. Your hands will smell fragrant for hours.

Hudson's Bay Tea us very high in ascorbic acid (Vitamin C), and among Alaskan plants is second only to rose hips.

Dear Parents,

Have you ever made Hudson's Bay Tea?

We have learned that this plant grows all around us in Juneau. We made some tea that will help our sniffly noses and sore throats. It tasted good, too. The Tlingit people knew about this tea long ago and still use it today. Your family may want to pick Hudson Bay Tea leaves. Here is a picture of the plant as it grows in the swampy meadows and here are directions for making delicious tea:

Hudson's Bay Tea

- Pick several handsful of Hudson's Bay Tea leaves
- Dry them in the oven at a low temperature. Now you can keep the tea a long time.
- Add one handful of leaves to two quarts of boiling water. Let simmer for 1/2 hour.
- Sweeten with honey, if you like, and enjoy.

Juneau Indian Studies Program

First Grade - Day 7
Making Hudson's Bay Tea

Unit: Living in a Fish Camp

Lesson: Day 8 - Making Tlingit Clothing for a Paper Doll

Materials:

- Laminated paper dolls with string ties for each student
- Paper doll clothing
- Paper punch
- Martin, mink, rabbit, wolf, and beaver pelts*
- Real deer-hide and moose-hide clothing*
- Classroom crayons and scissors

Preparation:

If possible, have paper dolls laminated, punch holes for string

*Available from the Indian Studies Office

Objectives:

- The student will explore animal hides and pelts
- The student will hear how animal hides and pelts were used to make clothing
- The student will make paper traditional skin clothing for a paper doll

Introduction (Set/Purpose)

Ask children if anyone is wearing new clothing purchased from the store. Let the students know you have brought some materials that clothing was made from before there were stores in Juneau.

Activity (Input)

After identifying each hide and pelt, pass them to each group of students to explore. Show the difference between dried skins and tanned skins. Show pictures of people wearing leather clothing.

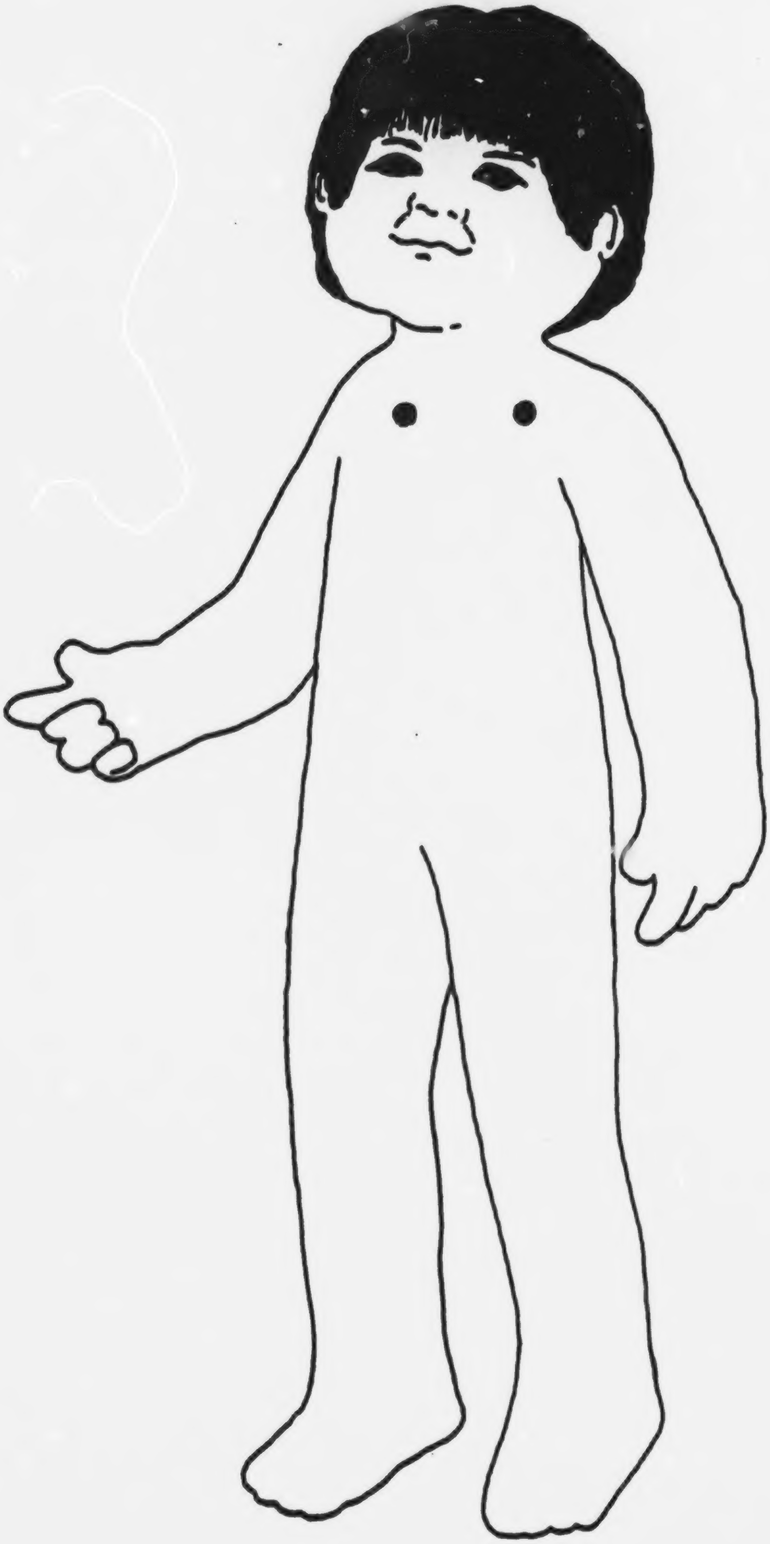
Introduce the little paper friend, identifying it as either a boy or a girl. Show the students the leather clothing. Talk about the colors of the pelts and skins we looked at. Encourage students to color and cut out carefully leather clothing for their friend. Demonstrate how the holes will be made in the clothing and how to fasten the clothing to the friend with a string.

Activity (Guided Practice and Closure)

Pass out a paper doll friend, a string, and paper clothing to each student. Be ready to help make punch holes in the clothing as it is cut out. Some students may want to make both boy's and girl's clothing for their friend.

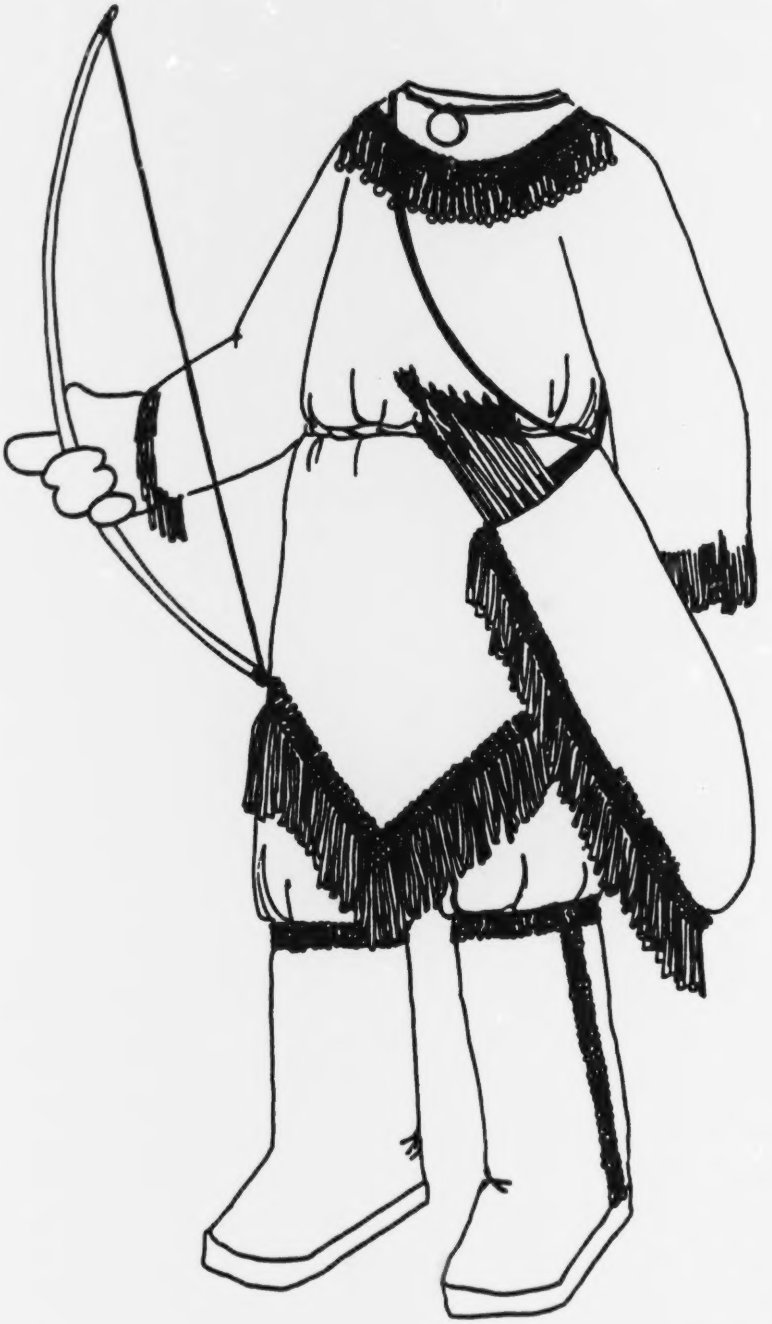
Remind children to put their name on their friend and that we will make more clothing the next day.

First Grade - Day 8
Making Tlingit Clothing (page 1 of 3)

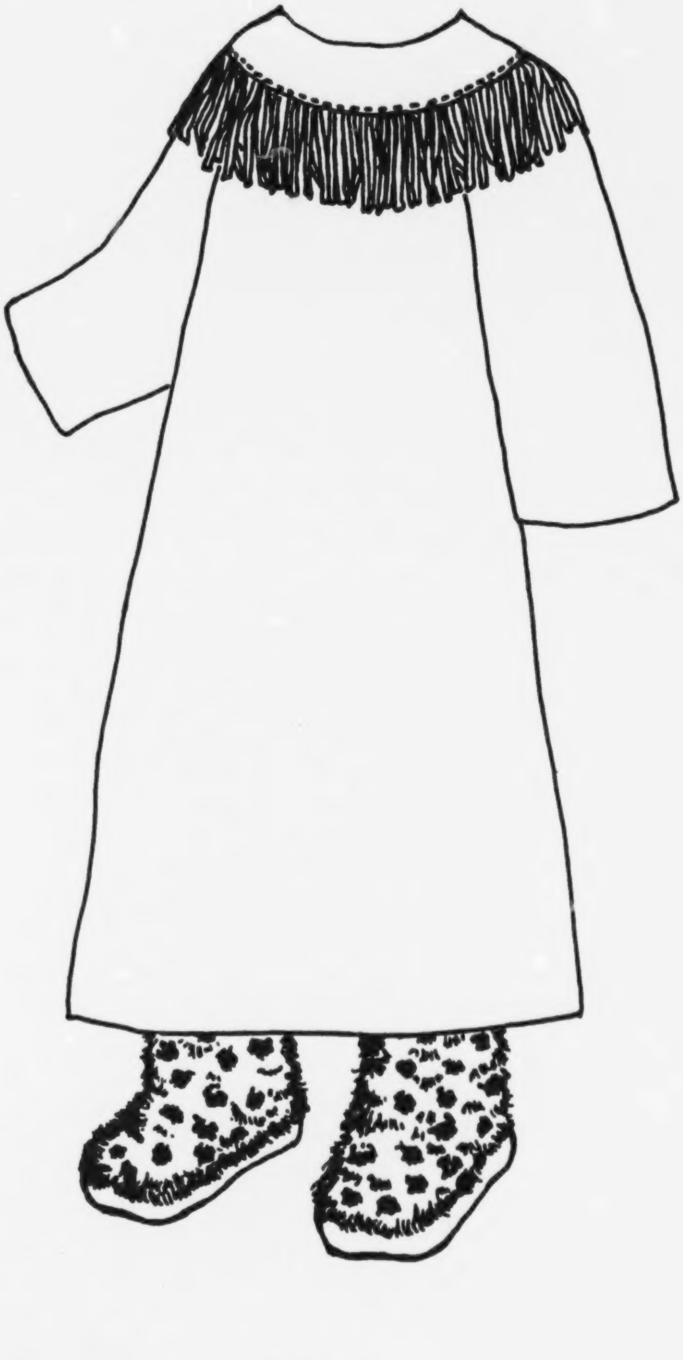


Juneau Indian Studies 1986

First Grade - Day 8
Making Tlingit Clothing (page 2 of 3)



First Grade - Day 8
Making Tlingit Clothing (page 3 of 3)



First Grade Lesson Plans

Unit: Living in a Fish Camp

Lesson: Day 9 - Making a Button Blanket for a Paper Doll

Materials:

- Paper doll and leather clothing from Day 8 activity
- Classroom crayons and scissors
- Paper clothing (button blanket, hat and boots)
- Double stick tape for hat and boots (or 3M Spray Mount Glue)
- Real button blanket, seal skin boots and cedar bark hat*
- Real wool blankets (red and blue)*
- Small container of buttons*
- Deer hides and animal pelts from Lesson 8*

Preparation:

Mount the study print

* Available from the Indian Studies Office

Objectives:

- The student will hear how blankets and buttons became available when trading ships arrived
- The student will examine a real button blanket, seal skin boots and cedar bark hat
- The student will make paper clothing (button blanket, hat and boots) for a paper doll

Introduction (Set/Purpose)

Describe how trading was done with hides and pelts for blankets and buttons by using the real materials.

Activity (Input)

Encourage students to role-play a trading time by having canoe traders and ship traders exchange goods. Show the students a completed button blanket, pointing out the materials obtained from the trade.

Point out the family picture (clan design). Have a child tell about the owner of the blanket.

Activity (Guided Practice)

Remind students of the colors to be used for each item of clothing. The button blanket can be fastened over the leather clothing with

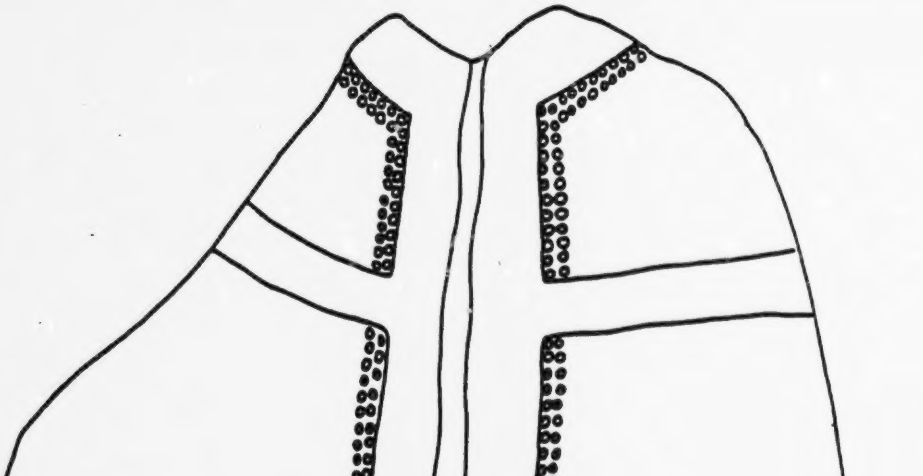
Activity (Guided Practice and Closure) cont.

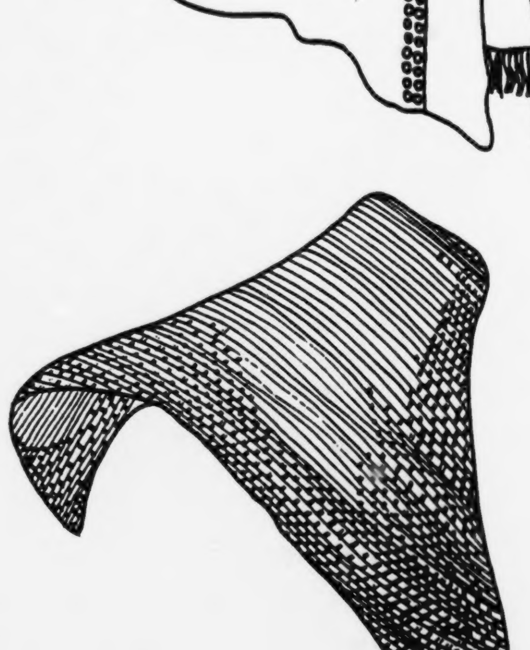
the string tie. Hat and boots can be stuck on with double face tape.

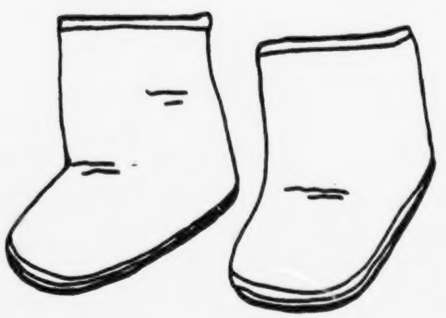
Activity (Independent Practice)

Invite children to take their "friend" home with them to share their knowledge of Tlingit clothing with their family.

First Grade - Day 9
Making a Button Blanket for a
Paper Doll







Juneau Indian Studies 1986

Unit: Living in a Fish Camp

Lesson: Day 10 - Hearing a Tlingit Legend

Materials:

- Shadow puppets*
- Extension cord
- Recorded music and sound effects*
- Elder to tell the beginning Raven Legend (The Creation Legend)*
- Student handout
- Cloth raven's boxes and sequential pictures*
- Cloth raven*

Preparation:

- Arrange for an elder to tell the story through the Indian Studies Program
- Select two or three students to help operate the puppets
- Set up the puppet stage

* Available from the Indian Studies Program

Objectives:

- The student will hear a traditionally told Tlingit legend
- The student will observe shadow puppets acting out the story
- The student will retell the legend with sequential pictures

Introduction (Set/Purpose)

Using the cloth raven or a picture of a raven, ask for children's knowledge of a raven - what he eats, sounds he makes, how he walks, etc. Let the students know that the Raven in the story they will hear is a different kind of raven than the ones we see around us. The Raven in the story is such a powerful Raven he can change the way he looks - sometimes appearing as a bird, sometimes as a man. He has a very strong spirit. Introduce the elder who will be the storyteller.

Dim the lights and begin the story...

Activity (Input)

As the elder tells the story, assist the students in operating the shadow puppets.

Activity (Guided Practice) cont.

Give each student a handout. Ask the children to find the three ravens the story tells about.

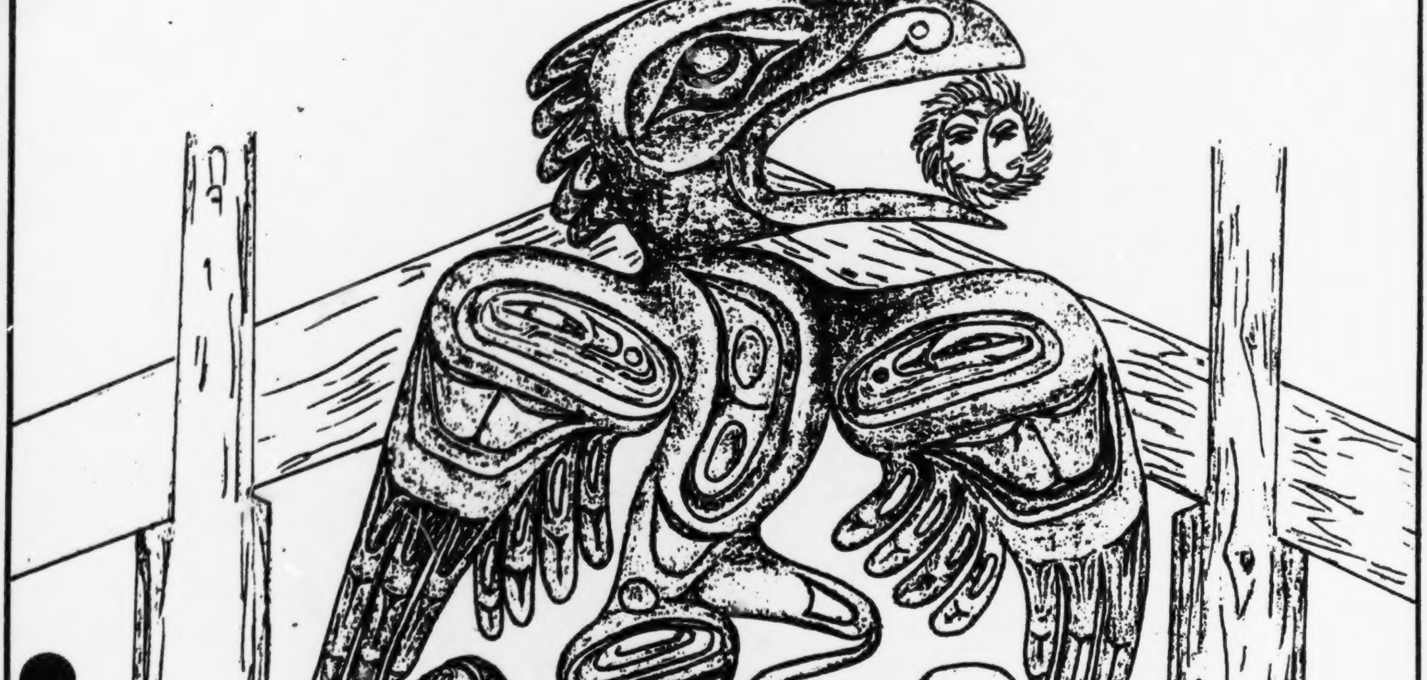
Activity (Closure)

Place the cloth raven's boxes in the classroom with sequential pictures at the story events for children to use in the fish camp area.

Activity (Independent Practice)

Invite the children to share their knowledge with their families.

First Grade - Day 10
Hearing a Tlingit Legend
(page 1 of 7)



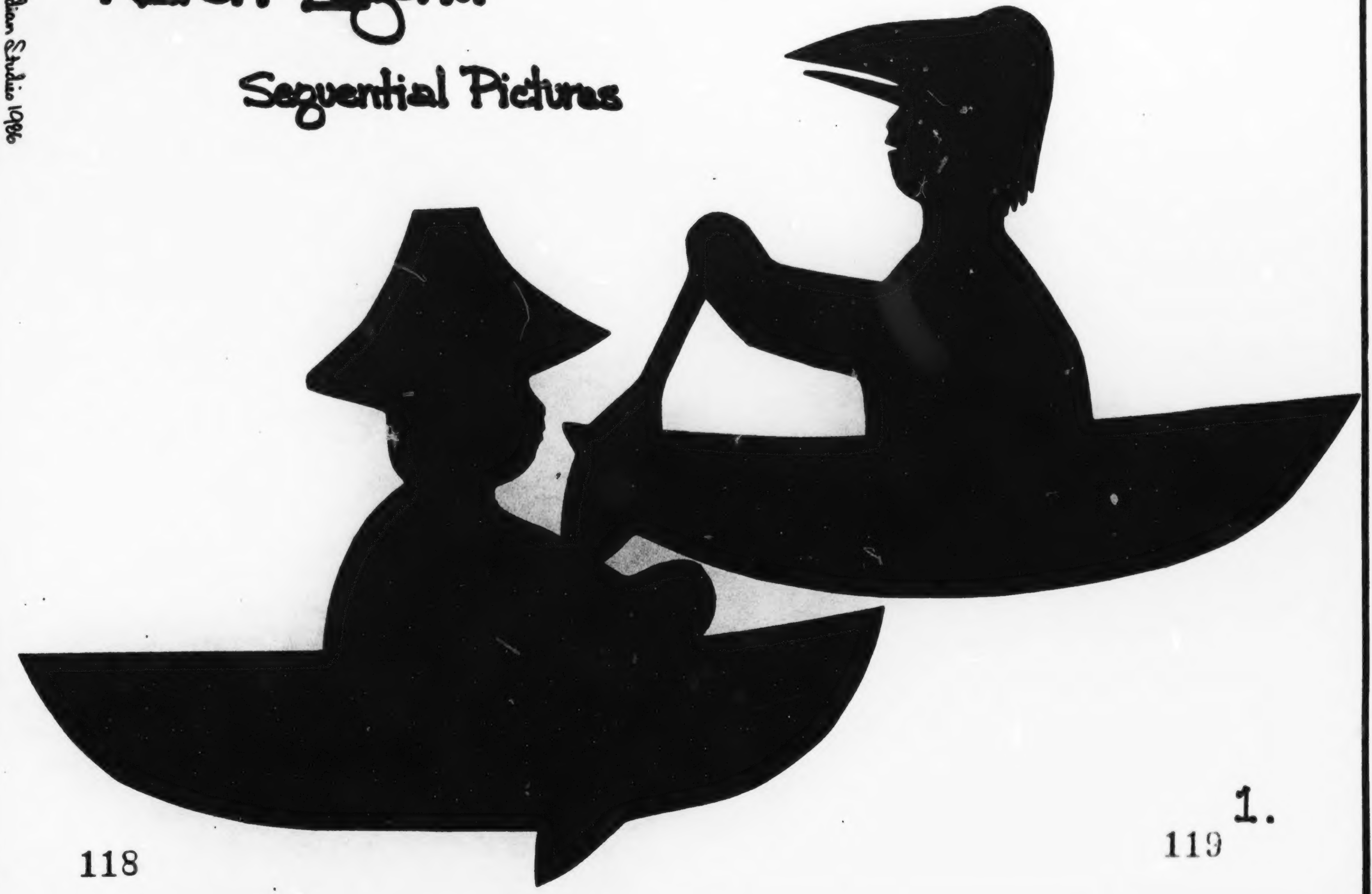
Reprinted from the book Raven Steals the Light
by Bill Reid and Robert Bringhurst
(page 13)

First Grade - Day 10
Hearing a Tlingit Legend
(page 7 of 7)

Juneau Indian Studies 1986

Raven Legend

Sequential Pictures



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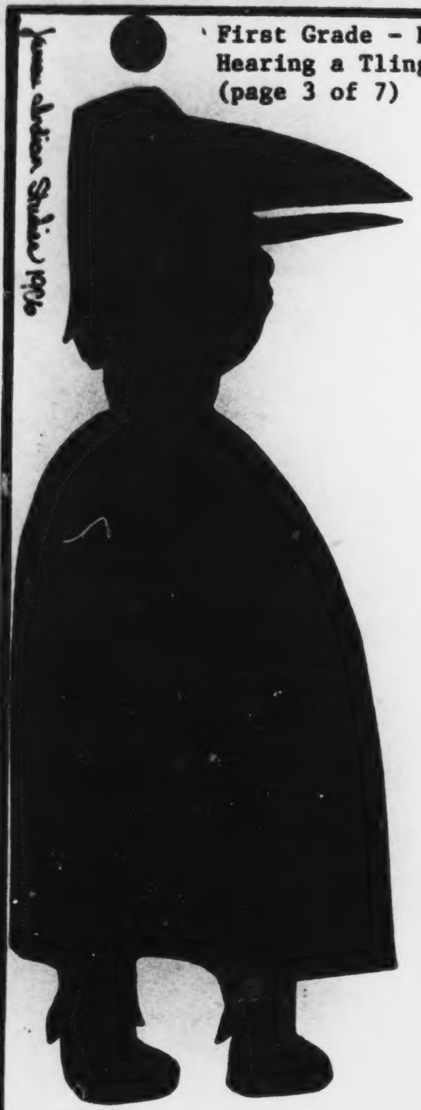
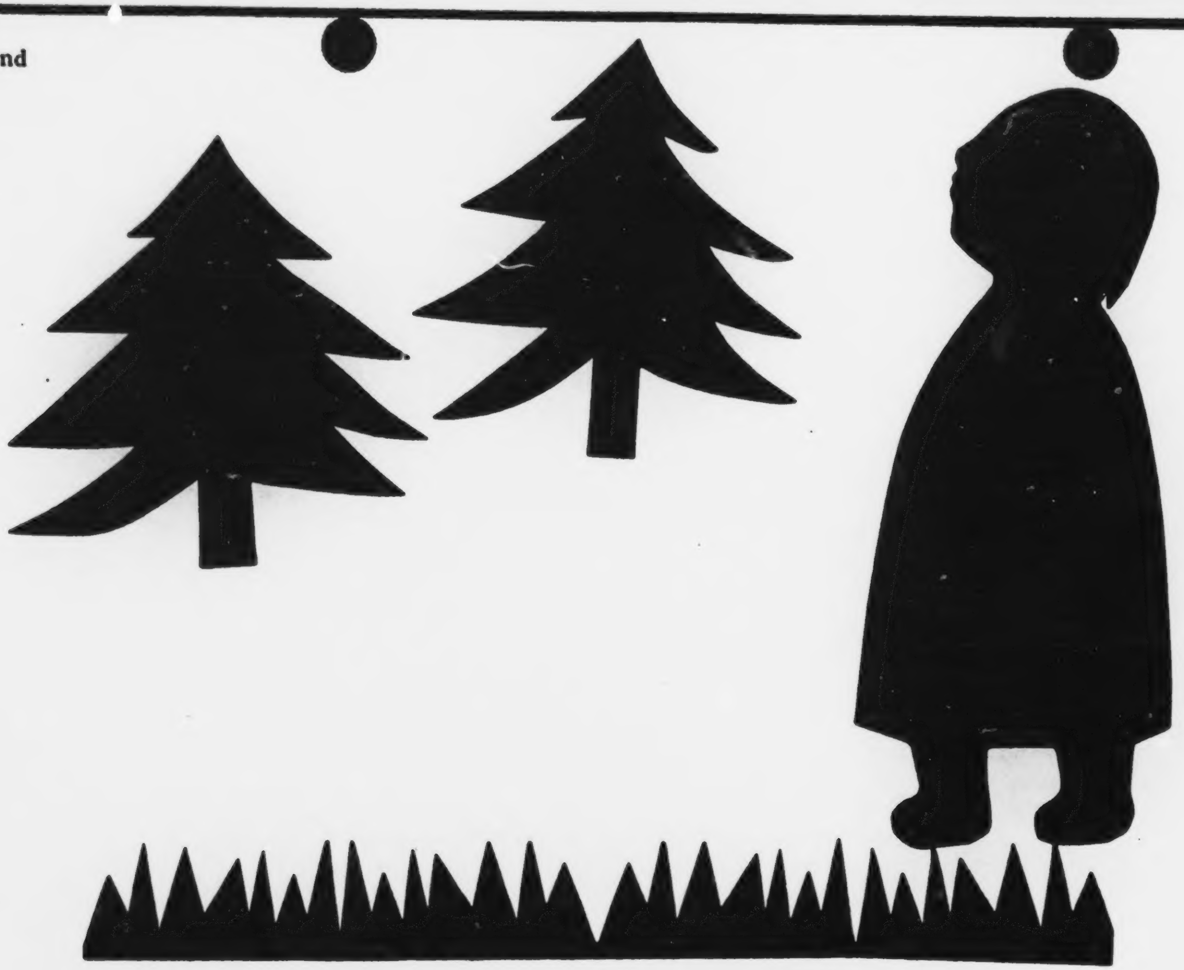
First Grade - Day 10
Hearing a Tlingit Legend
(page 3 of 7)





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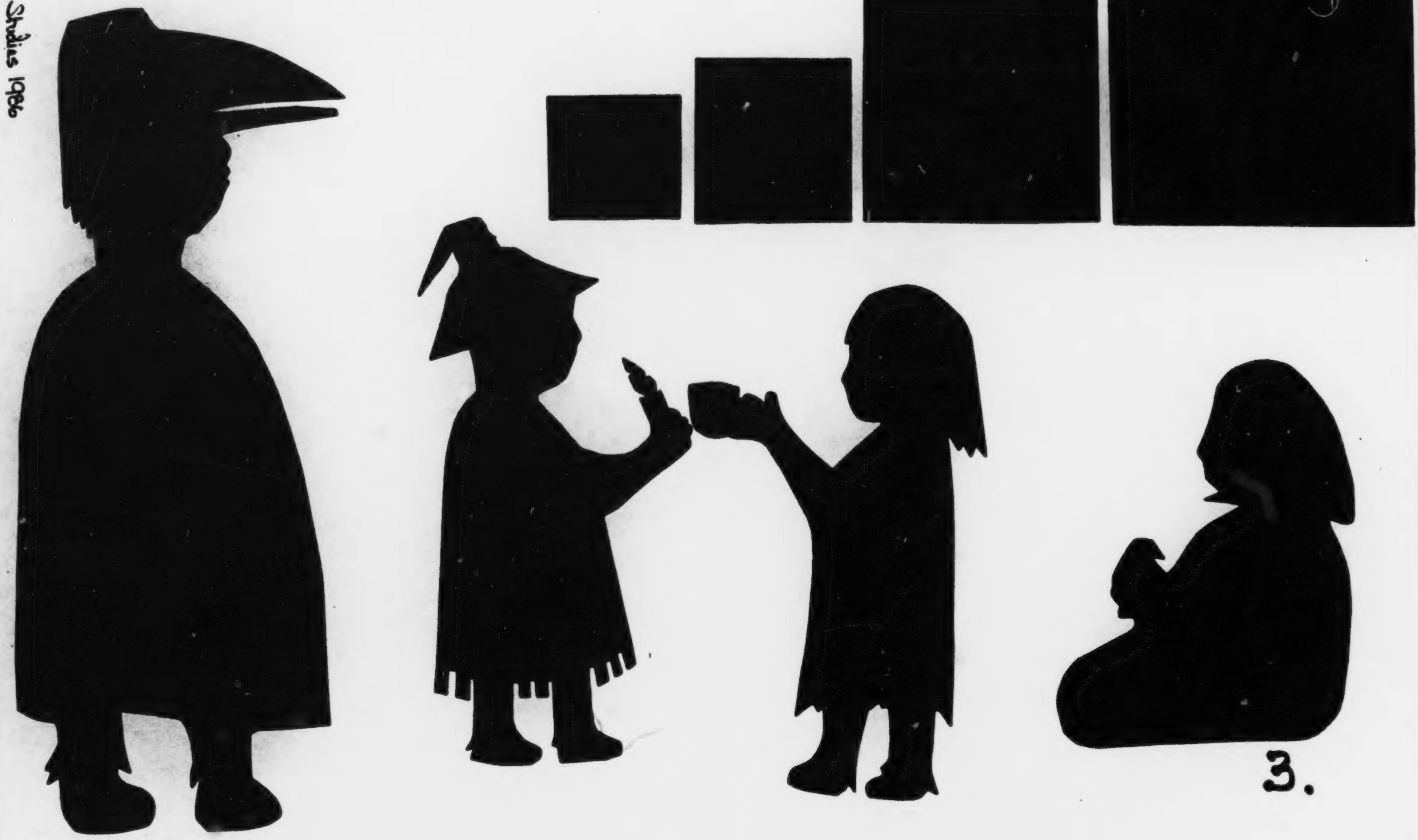
First Grade - Day 10
Hearing a Tlingit Legend
(page 4 of 7)



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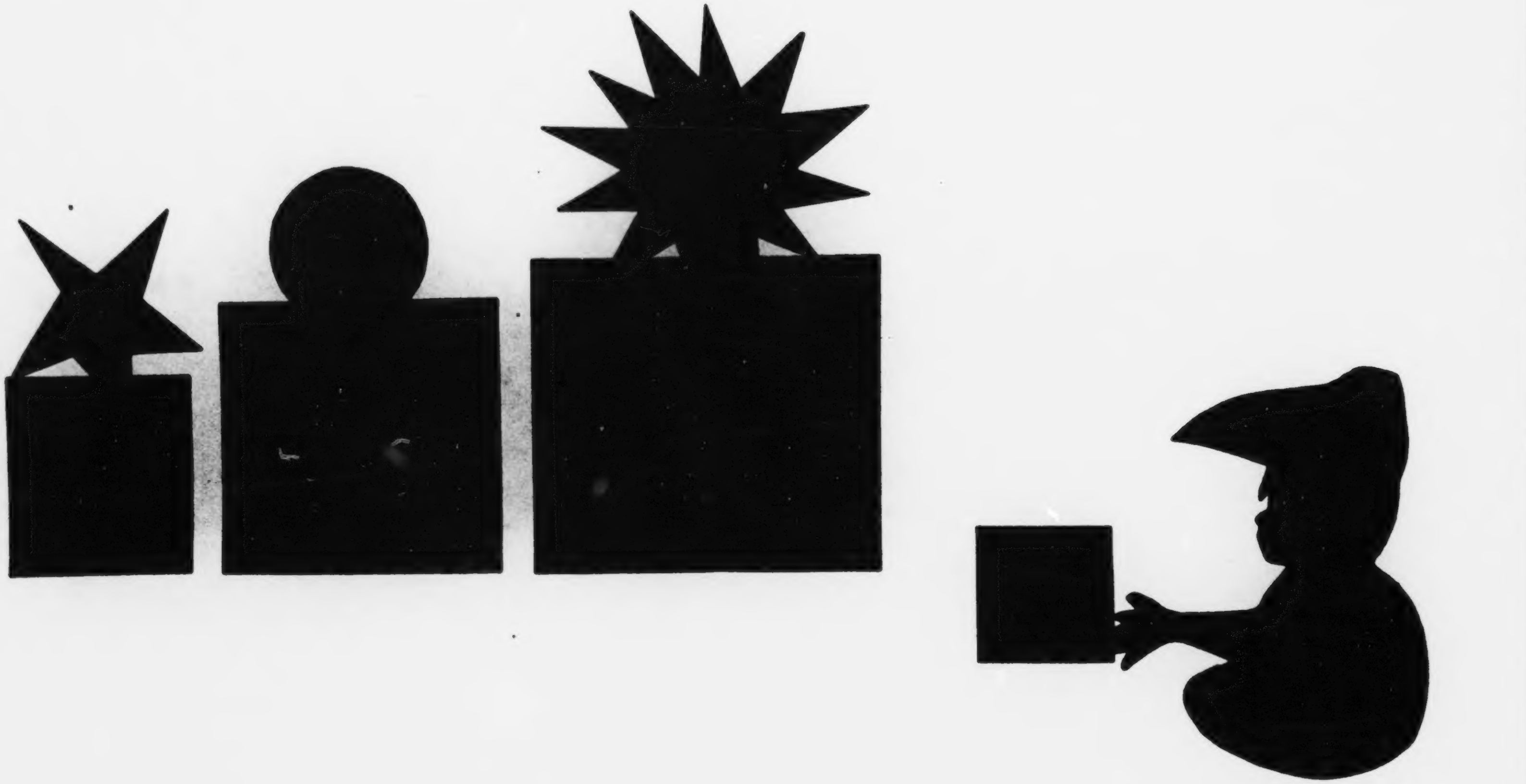
First Grade - Day 10
Hearing a Tlingit Legend
(page 5 of 7)

Juneau Indian Studies 1986



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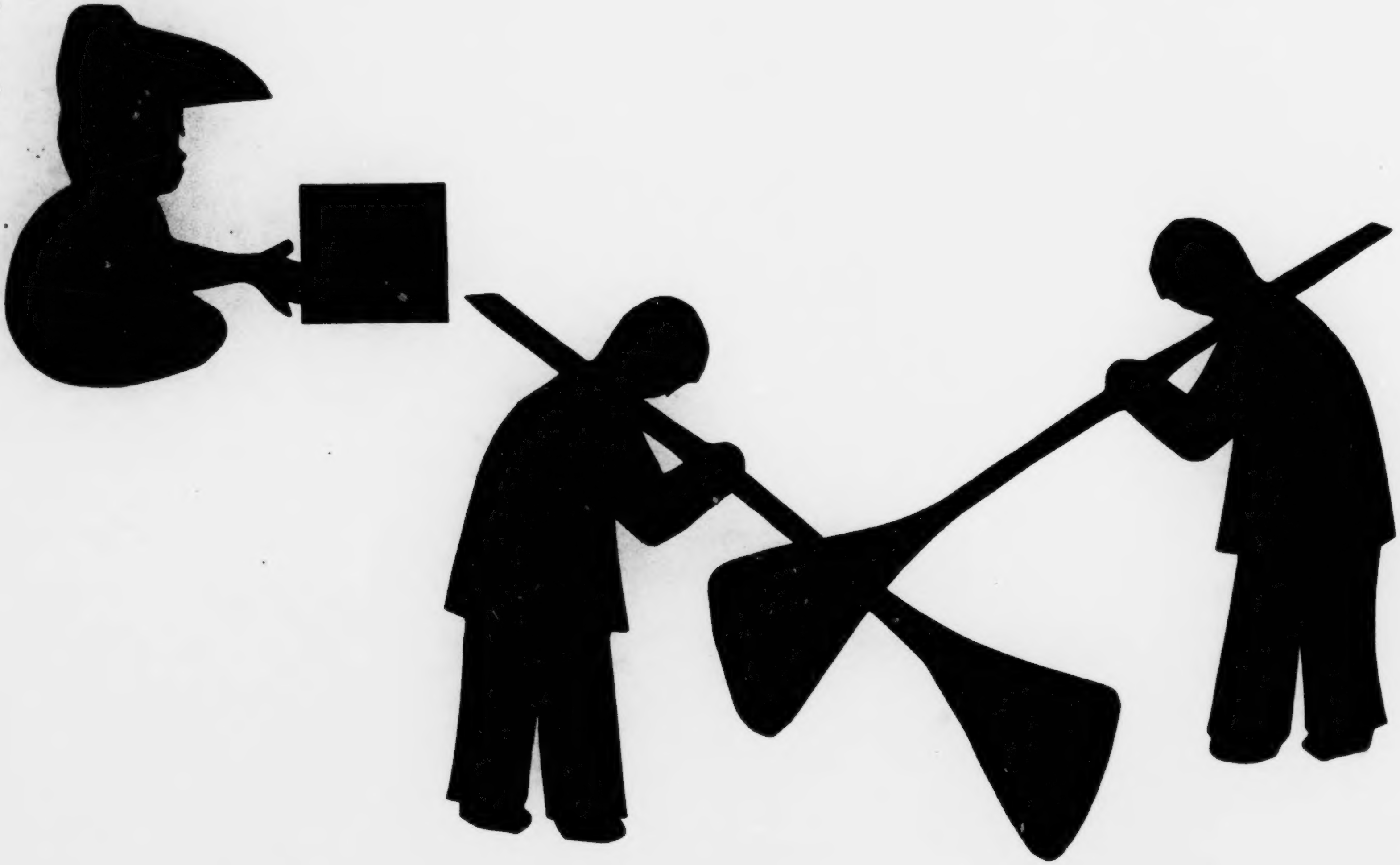
First Grade - Day 10
Hearing a Tlingit Legend
(page 6 of 7)

Juneau Indian Studies 1986



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First Grade - Day 10
Hearing a Tlingit Legend
(page 7 of 7)

Juneau Indian Studies 1986

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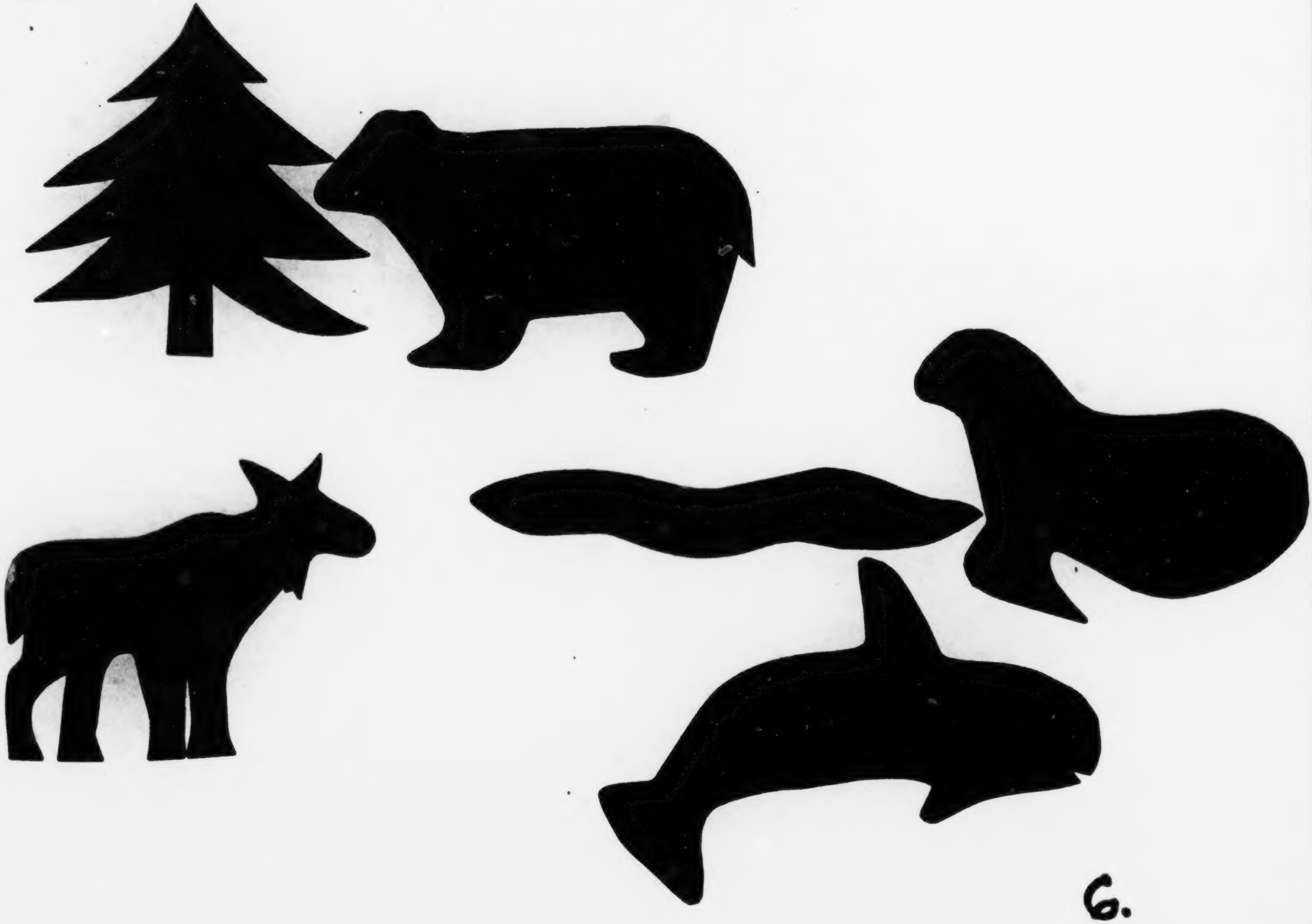


6.

ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

First Grade Resources
Available from The Indian Studies Library

Books For Children:

Blueberries For Sal, by Robert McClosky, Viking Press

A Salmon For Simon, by Betty Waterton, Douglas & McIntyre

Red Tag Comes Back, by Fred Phleger, Harper & Row

Salmon, by Atsushi Sakurai, Alfred A. Knopf

Small Wolf, by Nathaniel Benchly, Harper & Row

Lingit Aanee, by Patricia Partnow, Anchorage School District

The Tlingit Way: How To Treat Salmon, by Patricia Partnow, Anchorage School District

Stories From Alaska, by Edward & Marguerite Dalch, Garrard Pub. Co.

Taku And The Fishing Canoe, by Neil & Ting Morris, Silver Burdett Co.

Books For The Teacher:

Tlingit Ways Of Long Ago, by Maude Simpson & Esther Billman, Sheldon Jackson Museum

Tlingit Thinking, by Katherine Mills, Southeast Alaska Regional Health Corporation

Gathering What the Great Nature Provided, by the people of Ksan, Douglas & McIntyre

Doug Lindstrand's Alaskan Sketchbook, Sourdough Studio

Coast of Many Faces, by Ulli Steltzer and Catherine Kerr, Douglas & McIntyre

Indian Fishing, by Hilary Stewart, Douglas & McIntyre

Alaska's Native People, by Lael Morgan, Alaska Geographic Society

Sharing Nature With Children, by Joseph Bharat Cornell, Anada Publications

English-Tlingit Dictionary: Nouns, Sheldon Jackson College

Beginning Tlingit, by Nora and Richard Dauenhauer, Tlingit Readers, Inc.

Effective Practices In Indian Education, Teacher's Monograph, by Floy C. Pepper, Northwest Regional Educational Laboratory

Cedar, by Hilary Steward, Douglas & McIntyre

Indian Baskets Of The Northwest Coast, by Allan Lobb, Graphic Arts Center Pub. Co., Portland, Oregon

Video Tapes:

Salmon, Catch To Can, Alaska Dept. of Fish & Game, (Alaska State Film Library)

The Choice Is Ours, U.S. Forest Service (Alaska State Film Library)

Cassette Tapes:

River & Seagull Sounds, Juneau Indian Studies Program

Raven Creation Legend

Study Prints:

Salmon Anatomy Chart

Fish Camp photographs, Alaska Historical Library

Tlingit clothing posters

Living by the Seasons, Juneau Indian Studies Program

Southeast Alaska Animal Habitat Mural

Large paper female salmon

Women wearing cedar bark clothing photograph, Alaska Historical Library

Women weaving cedar bark photograph, Alaska Historical Library

Spruce Root Basket Collection photograph, Alaska Historical Library

Devil's Club, Skunk Cabbage and other Southeast Alaska vegetation photographs

Films:

Summer Of The Loucheux, Juneau Indian Studies Program

Other Resources Available From The Indian Studies Program:

Fish Camp:

tent, poles, 2x4's
animal hides and furs
cabbage patch dolls and Tlingit clothing
baby swing
fabric blueberry bush
fabric animals and salmon
fabric clams, seaweed
button blanket, beads, buttons for trading
baskets and containers
deerhide tunic and sealskin boots
cedar bark hat
woosani for catching salmon
pretend fire
Athabaskan dolls

Raven Creation Legend cloth boxes with star, moon, sun and daylight

Shadow Puppet Production Materials

Tlingit Foods:

whole dry salmon
red ribbon seaweed

Resource People:

Contact the Indian Studies Program for assistance in finding people with expertise as:

Historians
Singers and dancers
Grandparents with subsistence knowledge
storytellers
artisians

C

Second Grade

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

SECOND GRADE

Second Grade units trace the oral history of the migration of a large group of Tlingit people from the interior to the coast. Students will be able to retell this ancient story with their families in preparation for learning about daily life in a Tlingit Winter House.

As we construct a winter house in the classroom, your class will practice the concept of individual groups working together to complete a community task. Students will learn about common household articles, such as a bentwood box, seal oil lamp, and a cooking basket. As students listen to traditional Tlingit stories they are encouraged to play the roles of family members and their daily tasks.

After the salmon, berries and other summer-fall seasonal foods have been gathered and preserved for winter use, people plan potlatch celebrations to share, through their wealth, feelings of respect for each other. Your class will plan their participation in a potlatch, preparing food to share, songs and dancing and ceremonial vests to wear. Throughout this planning, your students will learn how we show respect to each other by listening, sharing, complimenting and thanking. A little bit of the "magic" of community is felt by all who participate in the potlatch experience.

Social Studies Emphasis: The Greater Community

TEACHER INFORMATION SUMMARY

Unit I: Our Southeast Environment

Purpose: Students continue learning that culture is a people's adaptation to their environment. Awareness of our southeast environment is integrated with the Tlingit historical migration patterns from the interior to the coast. On a map we follow the way people came to this area.

Day 1 - The Stikine Migration

"Making a Storyboard for Retelling the Story"

Knowledge:

- History of Stikine Migration of Tlingits to the coast
- Ancestors of many Juneau Tlingits came from this migration

Skills:

- Retelling of the migration story
- Listing salt water creatures that live in southeast Alaska
- Drawing a salt water creature

Day 2 - Auke Bay Map

"Making a Map of Auke Bay and the Resources of this Area"

Knowledge:

- Characteristics of an eagle
- Landmarks of Douglas and Juneau area
- Animals and birds of the Juneau area

Skills:

- Mapping skills
- Matching map parts

TEACHER INFORMATION SUMMARY

Unit II: Living in a Tlingit Winter House

Purpose: We construct a Tlingit Winter House in the classroom as a center for learning about traditional family life, household utensils and the potlatch. Students prepare salmon and ceremonial clothing as they role-play family and clan social roles.

Day 3 - Constructing a Tlingit Winter House

"Making a House Learning Center in the Classroom"

Knowledge:

- Construction of a traditional Tlingit winter house
- Family roles in a traditional Tlingit winter house

Skills:

- Co-operation in construction groups
- Sewing a button on a headband
- Role-play of family member
- Listening to a recorded Tlingit legend

Day 4 - Making a Bentwood Box

"Making a Small Bentwood "Treasure" Box

Values:

- Respect for the spirit in trees

Knowledge:

- How to make a bentwood box
- How a bentwood box is used

Day 4 - continued

Skills:

- Patience in working with materials
- Assisting friends
- Following spoken directions

Day 5 - Finishing Bentwood Boxes/Planning a Potlatch

"Putting Bottoms in Bentwood Boxes and Decorating Them with Rubber Stamp Clan Designs"

Knowledge:

- Social organization of Tlingit families (Clan and Moiety)
- Crest designs used by clans and moieties
- Preparation for a potlatch

Skills:

- Matching pictures of clan designs
- Choosing an appropriate clan design to decorate a bentwood box
- Participating in a potlatch planning discussion

Day 6 - Preparing Smoked Salmon

"Cutting a Salmon and Beginning to Prepare It For the Smoker"

Values:

- Respect for salmon
- Spirituality

Knowledge:

- Salmon anatomy
- How salmon is prepared as smoked salmon

Skills:

- Observation of salmon preparation
- Listening to spoken directions

Day 7 - Tlingit Song and Dance

"Learning the Getting Ready Song in Preparation for the Potlatch"

Knowledge:

- History of two Tlingit songs
- Vocables for two Tlingit songs

Skills:

- Memorizing vocables for two Tlingit songs
- Singing
- Dancing to two Tlingit songs

Day 8 - Making a Paper Vest

"Making a Paper Vest With an Eagle Design for the Potlatch"

Knowledge:

- Sources of traditional Tlingit colors
- How two artists made an eagle design

Skills:

- Comparing two eagle designs
- Designing a vest

Day 9 - Hearing a Tlingit Legend

"Hearing a Legend"
"Watching a Shadow Puppet Performance - How Raven Brought the Fire Spirit"

Values:

- Spirituality

Knowledge:

- Raven as a creator
- Raven brings the fire and water

Skills:

- Listening to a traditional Tlingit legend
- Re-telling the legend through sequencing pictures
- Operating shadow puppets

Day 10 - Attending a Potlatch as a Guest

Values:

- Respect for each other

Knowledge:

- Two Tlingit songs
- Leader's responsibilities
- Nakaani's responsibilities
- Potlatch "manners"
- How to say thank you

Skills:

- Singing
- Dancing
- Listening
- Saying "thank you"

IT'S POTLATCH TIME!!

The word "potlatch" is from the Chinook jargon and originally meant "a gift". The term has been used to represent any large feast at which food and belongings were given away by the hosts to the guests.

Potlatches are ceremonial parties honoring several different occasions. One of these is the dedication of a new clan house, or, the dedication of a new house front clan design. This will be the occasion for our potlatch.

Your class should choose three artists who will participate in making a Raven clan design for the Raven House, which is our potlatch room. The design will be made in about one hour and will be placed above the door opening of "Raven House". These artists will be paid by the Raven clan during the potlatch.

You will need to choose an Eagle clan leader who will speak the traditional phrases to represent your class. This should be someone who is able to speak well by reading from a script, or someone who can memorize the simple speeches.

Your class should also select a "Nakaani", which means, "Brother-in-law". This person will stand next to the Raven Host and will carry out any requests he makes, such as checking to see that all guests have arrived, that all guests have received food, and that the artists are paid.

These two leaders for your class will wear ceremonial button blankets at the potlatch. The rest of your class will wear their paper vests.

The third grade Raven clan will be making a gift to present to each member of the Eagle clan during the party.

A visiting elder will be helping us and will speak about the significance of what the children are enacting.

This is a wonderful opportunity for your students to experience a time of solemn respect that traditionally is paid by one clan for another. It can be a time of genuine giving and receiving in understanding a cultural exchange. We hope you will enjoy the experience as much as we do.

Juneau Indian Studies Program

IN A TLINGIT WINTER HOUSE

By Patricia Partnow
Anchorage School District

Background Information

Late each fall, with the end of the salmon runs, Tlingit families returned one by one from their fish camps to the permanent winter village. Life in the winter meant a slowing down of subsistence activity after the frenzied summer fishing and gathering activities. There were daily chores to be performed, and hunting and trapping for immediate consumption, but the major portion of the time was taken up by manufacturing activities: weaving baskets and blankets, carving tools and ceremonial items, making canoes and preparing boards for a new community house to be put up the following summer. In addition, during midwinter (November to February), important sources of pleasure and excitement were games, stories and potlatches.

Each winter village consisted of several large houses, and each house was owned and lived in by a single extended family, or clan. The household head was usually an elderly, respected and wealthy man, and other members of the household included his male relatives, their wives and young children. Since clan relationship was determined through the mother, the men related to the household head were not his sons, but rather his nephews and younger brothers. Any slaves owned by the family lived in the house as well.

In some villages, certain clans were too large for all the members to fit in a single house. In those cases, the clans were represented by more than one house in the village.

Each house maintained its own definite and immutable identity, however; it had a name and crests all its own, and membership in the house group was hereditary just as was membership in the clan as a whole.

Life in the large Tlingit community houses was perhaps a bit different from you and your student's family experiences. For one thing, an individual was seldom lonely; in fact, there may have been a decided lack of what many modern Americans feel is a necessity, privacy. In addition, a child had many more role models than his own parents or guardians: grandparents, aunts, uncles, and other adults were constantly available to guide and help the child. And in case of the death of a parent, there were many more adults who could readily assume that role.

A single house might be the home of up to 50 or 60 people. Membership in the household was the most crucial identifying characteristic of an individual and Tlingits had great pride in their clan and house group. Still, in such a large group, it was inevitable that there would be personality conflicts now and then. In Tlingit culture there were certain patterned ways of dealing with such problems. For instance, although many families shared the same house, each had its own small sleeping compartment where its private property was stored. Each woman cooked meals for her own family, though in company of other women over the central fire pit. Meals were individual affairs, not the family gatherings that are the Western ideal: when a person was hungry, he or she ate; there was always a box of soup or some dried salmon around.

The complement of the local clan group, which was represented in a single village by one or more clan houses, was the larger clan group which cut across village boundaries. Thus, there were Kaagwaantaan households in Klukwan, Sitka, Yakutat and Hoonah. This extension of the clan group beyond one's local community was important in that it allowed a hunter or fisherman to travel throughout the area, always certain that he had a place to stay in a neighboring village, and broadened the range of possible marriage partners to villages outside one's own.

The village, on the other hand, was merely a geographical location in which several unrelated clans chose to live. It was not a political unit; there was no village "chief" who had authority over all clans; instead, each clan had its own recognized leader. There was an important advantage for a Tlingit clan in living next to another unrelated clan: potential marriage partners were readily available. A person could not marry within his or her clan, so it was necessary to establish a social relationship with another clan. Further, Tlingit society was divided into two marriage groups. Kaagwaantaans, for instance, belong to the Wolf/Eagle moiety, while Kiksadis belong to the Raven moiety. Members of these two clans could, therefore, marry each other. Thus, it was not enough to have unrelated clans living in the same village; in addition, at least one of the clans had to belong to the moiety opposite to that of the other clans.

In the context of this interweaving social network of clan and village, the local clan group was the basic economic and social unit of Tlingit society. It was the local clan which hosted large memorial feasts called potlatches. Similarly, wars or feuds were undertaken by and directed against single local clans or households, not against whole villages or extended clans. Ownership of resource areas (salmon streams and berry patches) by local clans has already been discussed in the fish camp information.

Formal Tlingit kinship structure was very complex, and it would serve little purpose to try to explain it in depth to your students.

Young students need only become aware that a large, extended family lived together under a single roof. The fact that the family members were related through the mother, and that all children are, therefore, of a clan different from that of their father, is also important. Most children from southeastern Alaska will also be aware of the two moieties, Raven and Eagle/Wolf.

Finally, one important aspect of Tlingit kinship can be dealt with in some depth: the importance of the maternal uncle in the lives of his sister's children. Since the clan name was passed on through the mother, children were of the same clan as their mother. Their mother's brother was also of the same clan, and was responsible for teaching his nephews all clan lore, as well as disciplining them. The nephews, in turn, inherited rights and property from their uncle rather than their father. The father, being of a different clan from his children, could not, of course, be responsible for their education.

Second Grade Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 1 - The Stikine Migration

Materials:

- Large classroom migration poster and parts*
- Small student migration posters
- Classroom scissors, crayons and paste

Preparation:

- Mount the large classroom migration poster
- Learn the Stikine Migration story as told in Kahtahah by Frances Paul

* Available from the Indian Studies Office

Objectives:

- The student will hear the history of the Stikine Migration of Tlingits to the coast
- The student will re-create the legend by placing story parts on a migration poster

Introduction (Set/Purpose)

Introduce yourself to the students and let them know you will be coming for two weeks to share knowledge about the Tlingit people. Ask the students if they have ever taken a long trip, one that took several days.

Activity (Input)

Begin to tell the Stikine Migration story, using the large classroom migration poster and story parts. When the story ends, talk about the taste of salt water and what a surprise it must have been to taste it for the first time. Ask the students what other things may have been very new experiences for the travelers. Ask for suggestions of animals that might have been new to the people. Make a list of the animals given.

Activity (Guided Practice and Closure)

Pass out a student migration poster and parts paper to each child. The children can draw an animal or a salt water creature to add to

Activity (Guided Practice and Closure) cont.

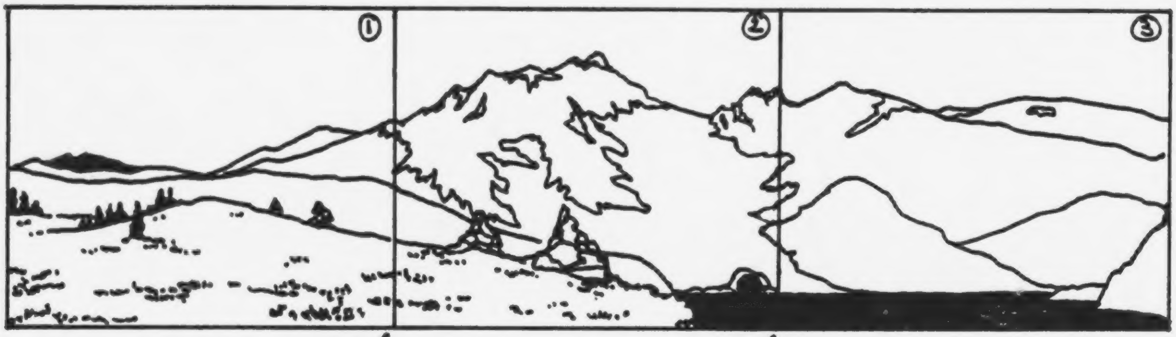
the student poster. More than one may be made. Tell the students to color the poster, cut out the travelers and their gear and paste them on the poster. You may want to allow more than one class session for this activity.

Activity (Independent Practice)

Encourage children to retell the parts of the story to a friend as they work on the poster and to share the poster and the story with their family at home.

Teacher Note:

Below are instructions for assembling the migration poster.



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Second Grade - Day 1
The Stikine Migration (page 1 of 4)

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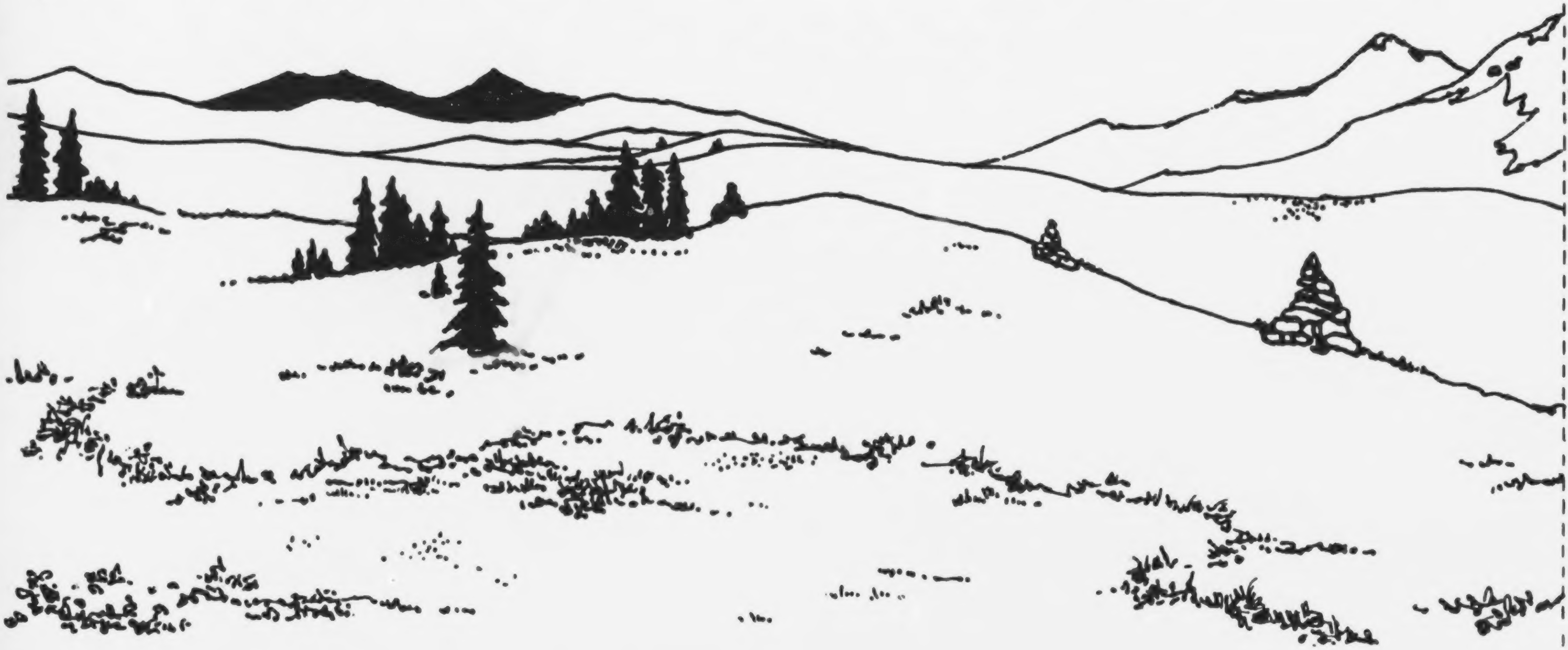

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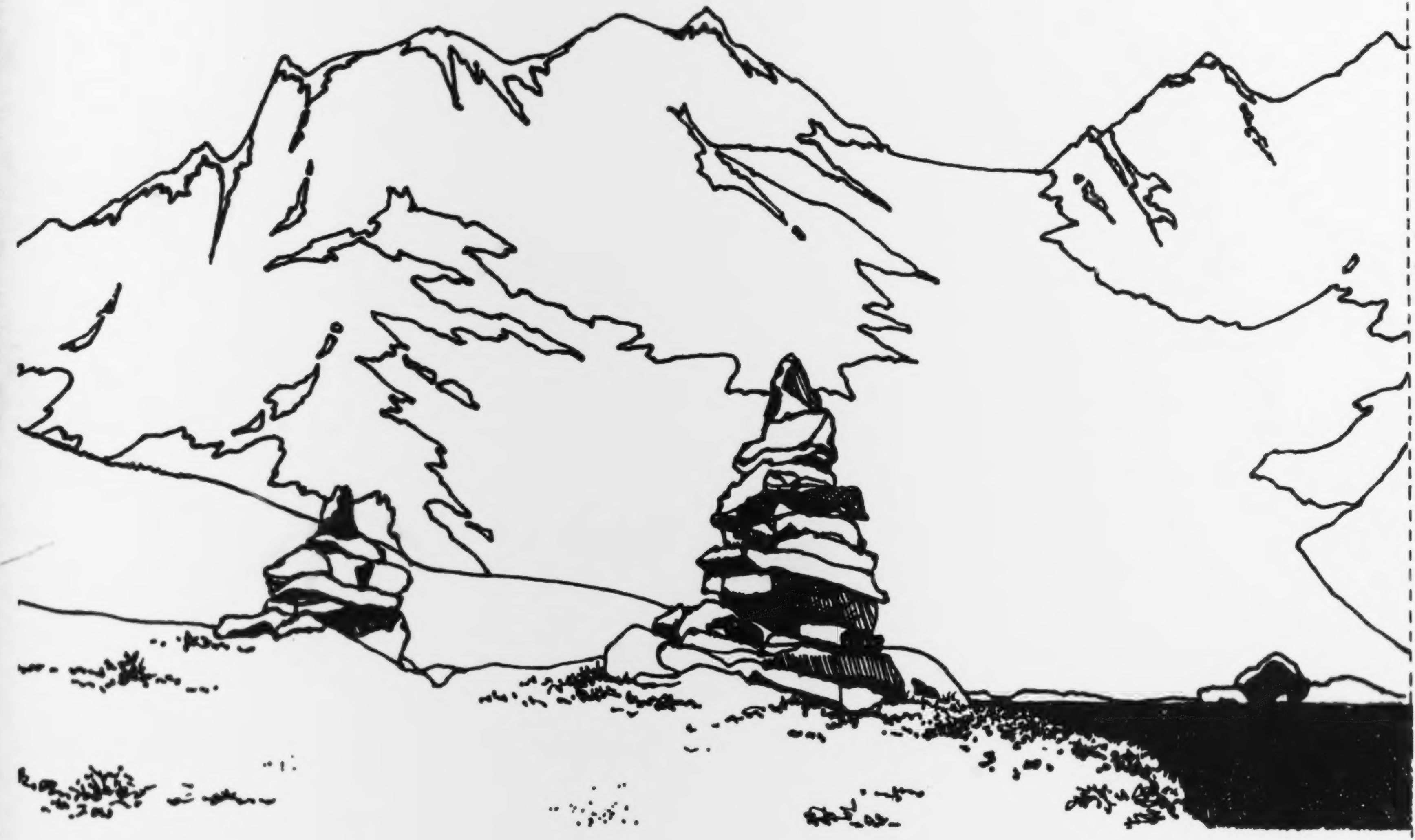
Second Grade - Day 1
The Stikine Migration (page 2 of 4)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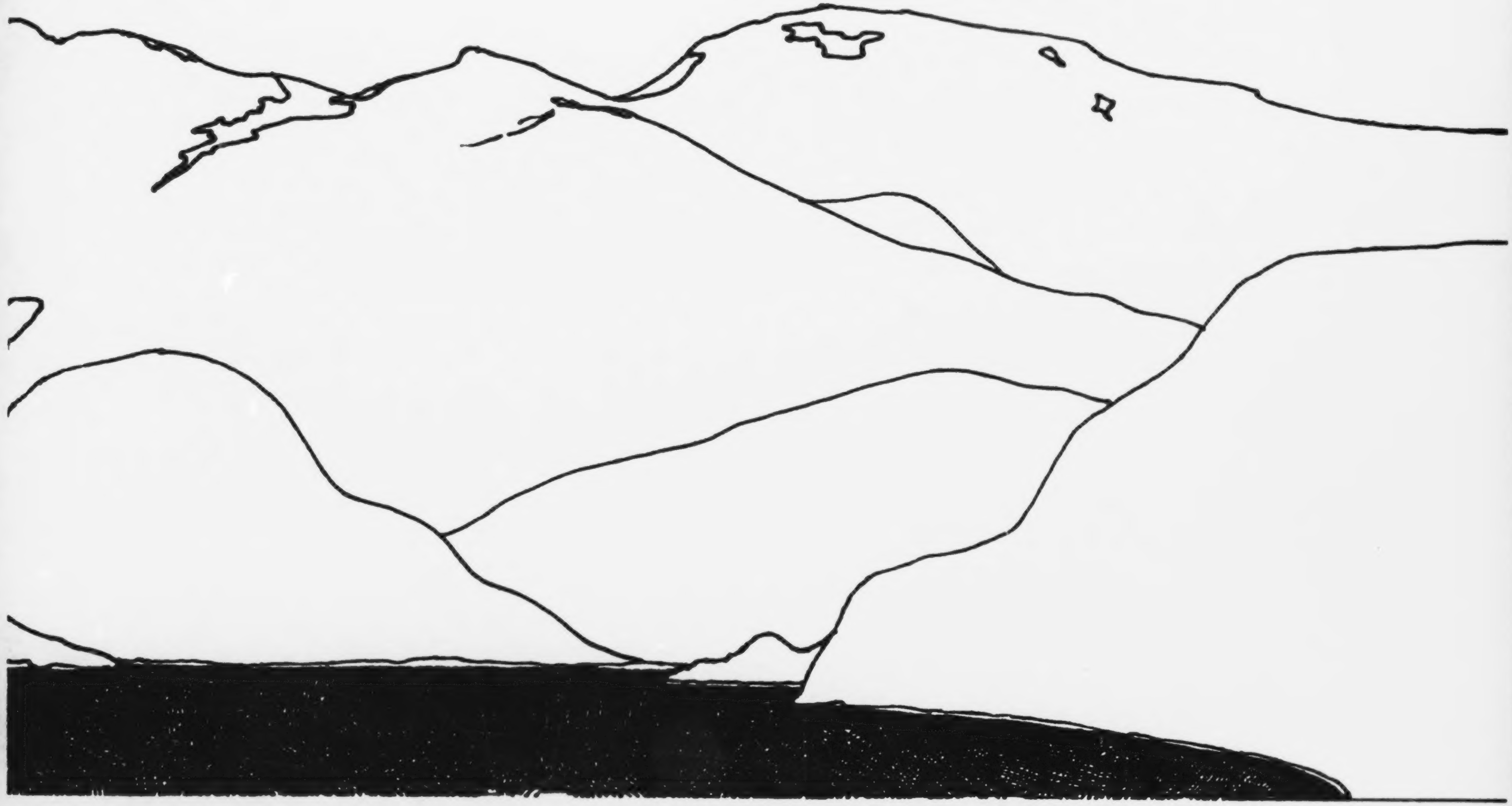
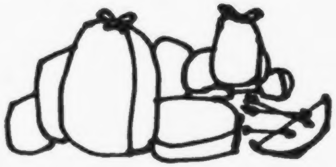
Second Grade - Day 1
The Stikine Migration (page 3 of 4)



Second Grade - Day 1
The Stikine Migration (page 4 of 4)

Space for drawing a salt water creature



What would you take on this trip?

How the Stikheenquan Came Down the River

"But how did the oldest ones really come to Tlingit land?"

"It is said that they came under the glacier that covered the whole of the Stikine in the very olden days. They were very brave people, those oldest ones."

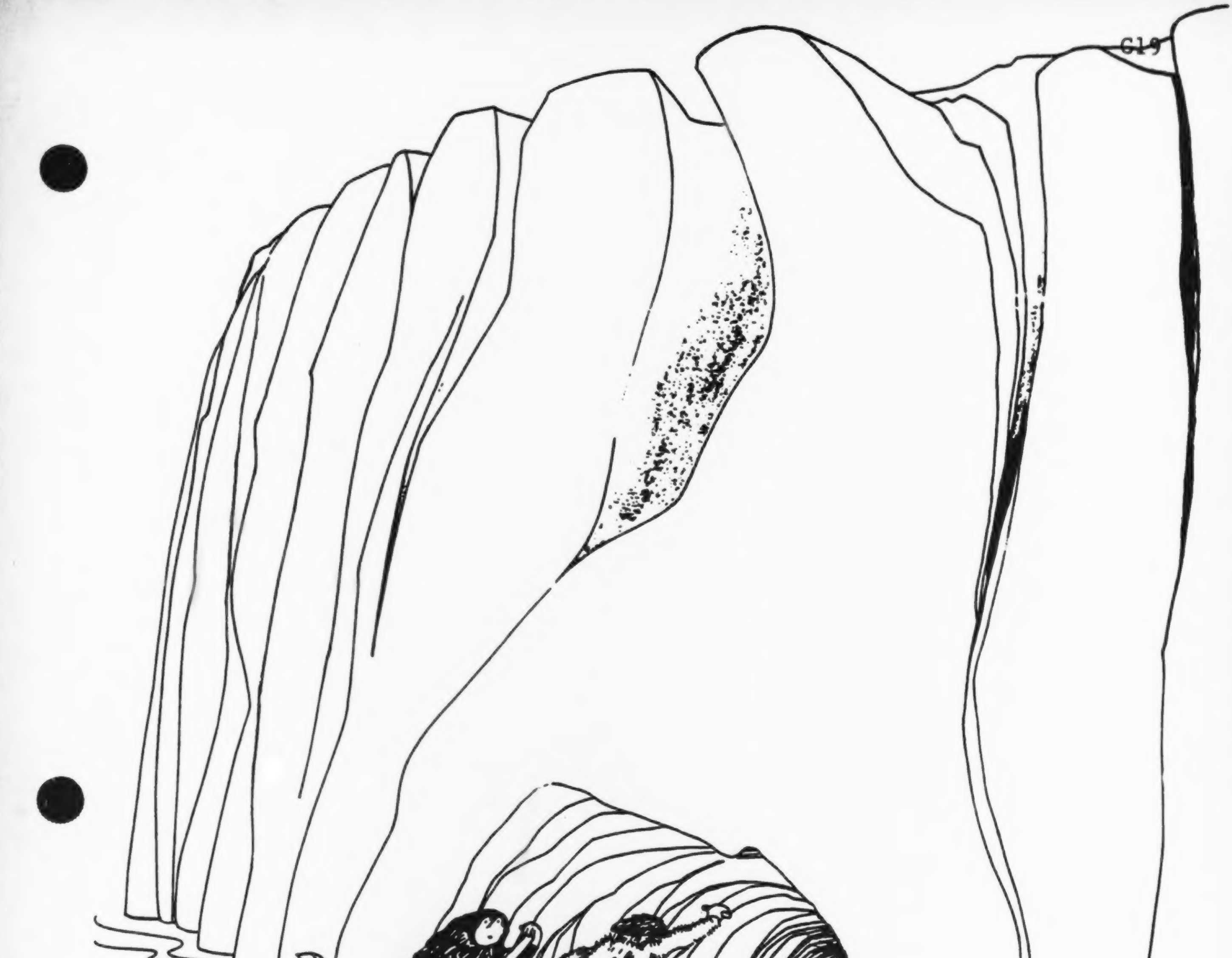
"The story of their arrival comes to us from the grandmother of all grandmothers. In those days the Tlingit had traveled many weary days' marches through long grass that cut and bit deep into their legs. When they came to the headwaters of the rivers, some of the people followed the streams down to the deep waters, some came down the Nass River, some down the Unuk, our people down the Stikine, some down the Taku and the Chilkat, some down the Alsek, and last of all, down the Copper River."

"Some stayed at the mouths of the rivers, but others went farther out among the islands, even to the ocean itself. Some of your own family went many, many miles, clear to the Smoking Mountain (Mount Edgecomb) near Sheet-kah (Sitka)."

"But how did the oldest ones know they could go under the glacier?" Kahtahah asked.

"I call them brave because they faced the unknown," her foster mother answered. "They camped at the glacier place for a long time and could see that the stream disappeared under the ice. That was all they knew. Finally an old man and his wife said, 'We are old. We have lived our lives. Give us a canoe and we will go under the ice to see what is there.' So the people gave a feast and a dance for the dead and the old man and woman started down the stream while the people sang a song still remembered by us."

Reprinted from the book, Kahtahah, by Frances Lackey Paul
(pages 40-43)



"The shaman made medicine the whole time they were gone, and his spirit told him that the old people had gone safely under the glacier to the other side. So the others began building canoes to follow them. Finally one day the people saw them returning over the top of the glacier. They reported that the water was swift but safe. All of the families then got into their canoes and went under the glacier until they met on the other side."

"And that is how we came to this place, which the oldest ones named Lake-shaped-like-a-hip."

Second Grade Lesson Plans

Unit: Our Southeast Environment

Lesson: Day 2 - Auke Bay Map

Materials:

- Cloth eagle*
- Large Auke Bay map and map parts*
- Aerial photo of Auke Bay area*
- Student Auke Bay maps and map parts

Preparation:

Have map of Lingít Aaneé mounted on chalkboard

* Available from the Indian Studies Office

Objectives:

- Students will investigate an eagle's feathers, eyes and talons
- Students will prepare a map of Lingít Aaneé

Introduction (Set/Purpose)

Talk about the special skills of eagles such as: feathers and flight, eyes and eyesight, talons and hunting ability. When children have investigated the physical attributes of the eagle, talk about how our surroundings would look through an eagle's eyes. Look at the aerial photograph of Auke Bay with the children. Does anyone recognize this place? Point out the glacier, the mudflats, the lake, the islands and the mainland on the large Auke Bay map. Show students which parts show the water and the land.

Activity (Input)

Continue the Stikine Migration story to the point where some of the people came north to Auke Bay to establish a new village.

Activity (Guided Practice and Closure)

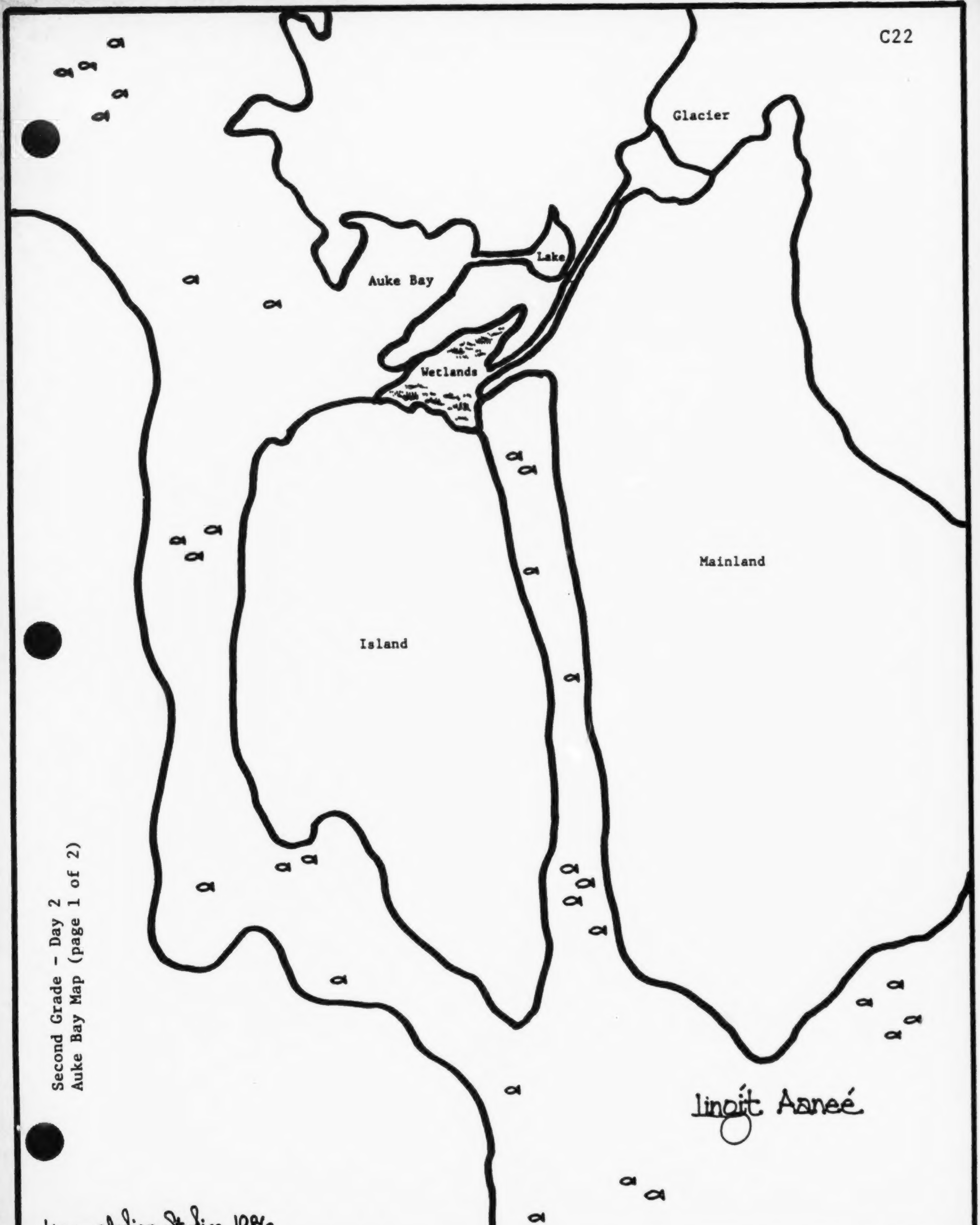
Pass out a student Auke Bay map and map parts to each child. Direct the students to cut apart the parts paper on the dotted lines and find a place for each part. The parts can be colored and then pasted on the Auke Bay map.

Activity (Guided Practice and Closure) cont.

Move among the students, helping them know where we might find mountain goats, deer, bear and check to see if they can find Auke village.

Activity (Independent Practice)

Encourage students to take their map home to share with their families.


Glacier
Lake
Auke Bay
Wetlands
Mainland
Island

Second Grade - Day 2
Auke Bay Map (page 1 of 2)

Lingít Aaneé

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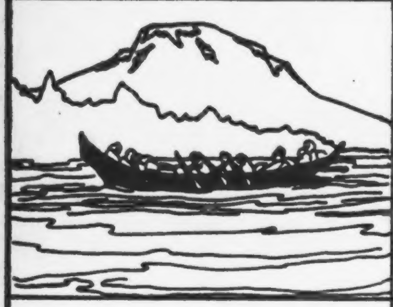
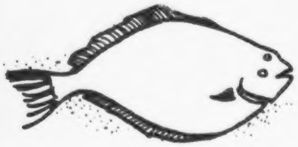
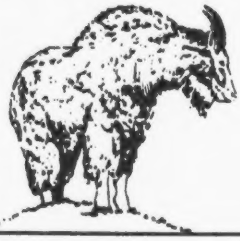
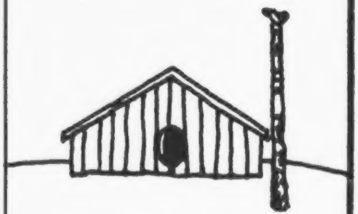
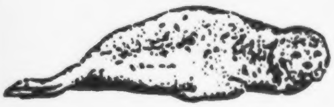
Auke Bay Map Parts

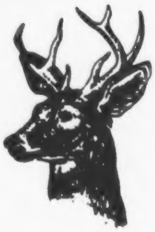


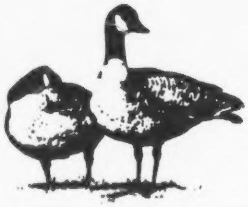


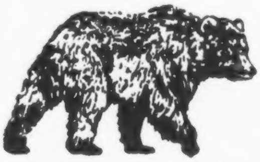


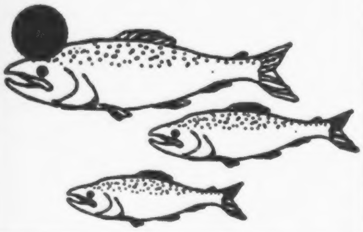


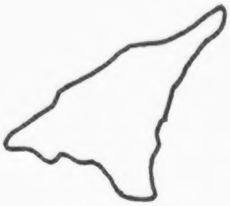




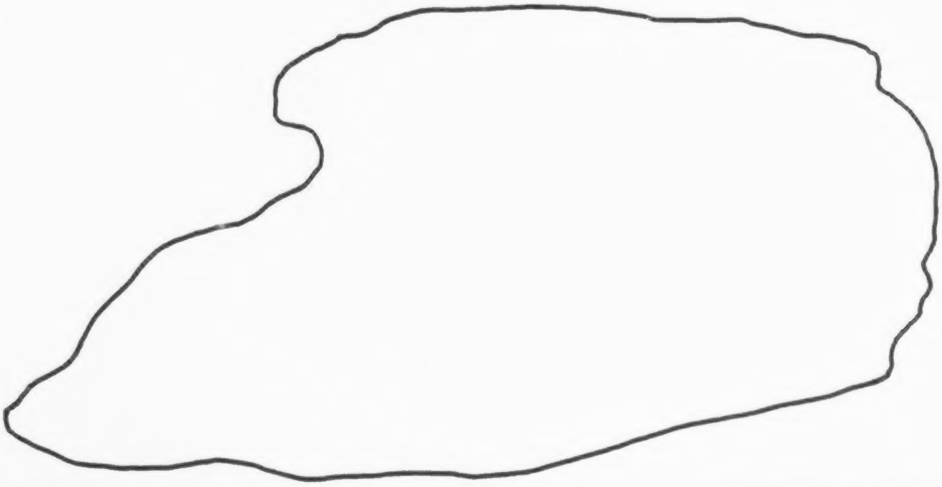








Second Grade - Day 2
Auke Bay Map (page 2 of 2)



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ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

Second Grade Lesson Plans

Unit: Living in a Tlingit Winter House

Lesson: Day 3 - Constructing a Tlingit Winter House

Materials:

- Booklet: Inside a Tlingit Winter House by Patricia Partnow*
- Study print photos of winter house interiors*
- Mini-Kit: The Whale House of the Chilkat, Alaska State Museum*
- Winter house parts*

Preparation:

Prepare a classroom space 6' by 8' for winter house construction

* Arrange with Indian Studies Program for use of the Tlingit winter house parts and other materials

Objectives:

- The student will participate in the construction of a Tlingit winter house learning center
- The student will participate in these learning center activities:
    - role-play a family member
    - role-play household chores
    - listen to a recorded Tlingit legend
    - make a potlatch headband

Introduction (Set/Purpose)

Give each student a copy of Inside a Tlingit Winter House, telling them that we will discover more about Tlingit houses as we read the booklet together.

Activity (Input)

Read the booklet, asking students to follow along as you read. Compare the household articles found in a Tlingit winter house with those found in our own homes. Tell the students we will construct a little Tlingit winter house in our classroom today. Assign construction tasks to groups of students.

- 4 corner pole holders
- 4 cloth cover placers

Activity (Input) cont.

- 4 household furnishers
- 2 direction picture readers/advisors
- 4 platform builders
- 2 rubber band holders
- 4 rubber band fasteners

Activity (Guided Practice and Closure)

Begin construction of the Tlingit winter house, following the instructions and direction pictures provided with the house and platform parts. Establish rules for use of the house:

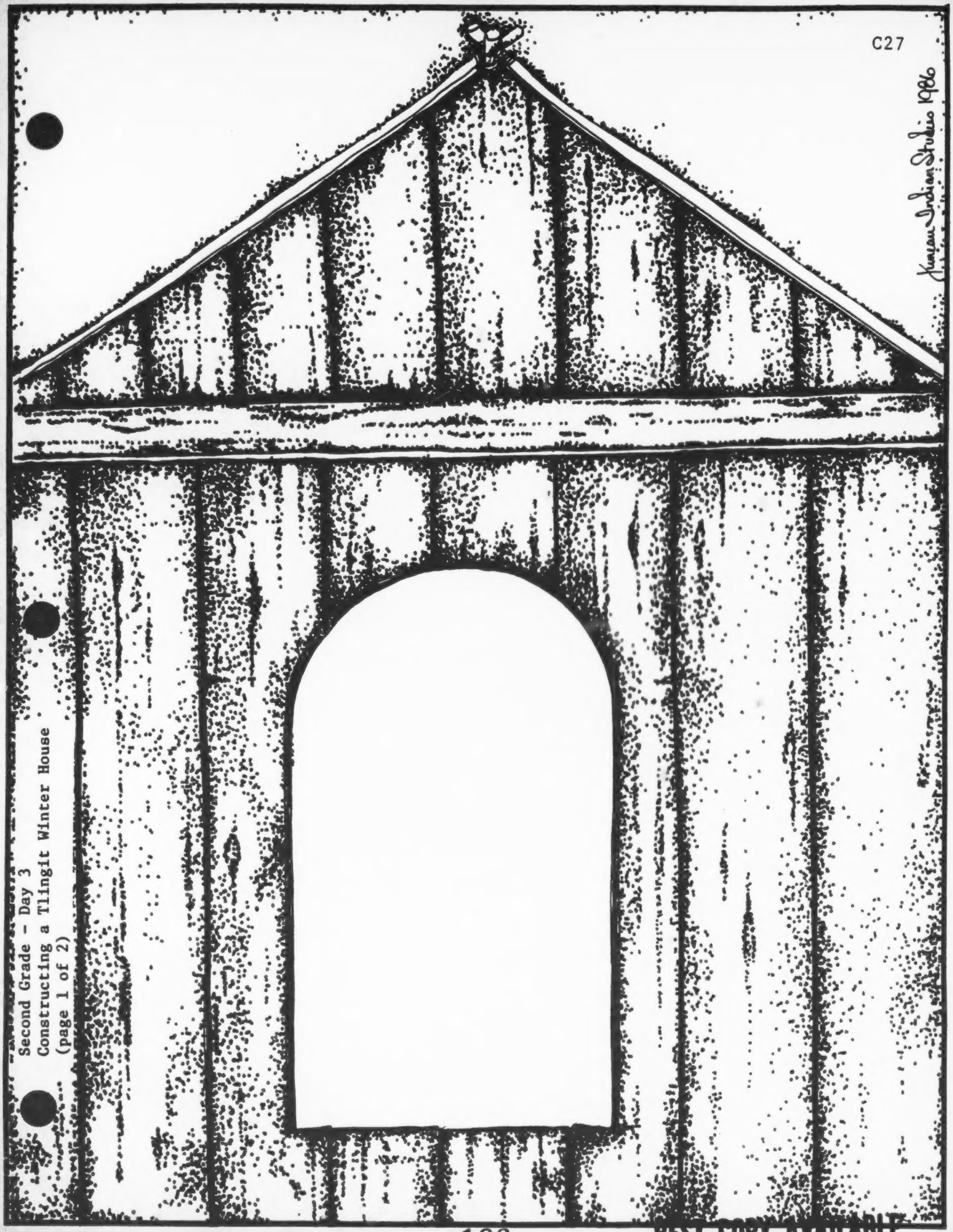
- Two students at a time
- Check with your teacher for your time

Activity (Independent Practice)

Students will participate independently in the following activities in the learning center:

- role-play a family member
- role-play household chores (cooking, child-care, gathering seaweed, digging clams, skinning a seal, etc.)
- listen to a recorded Tlingit legend
- make a potlatch headband

Second Grade - Day 3
Constructing a Tlingit Winter House
(page 1 of 2)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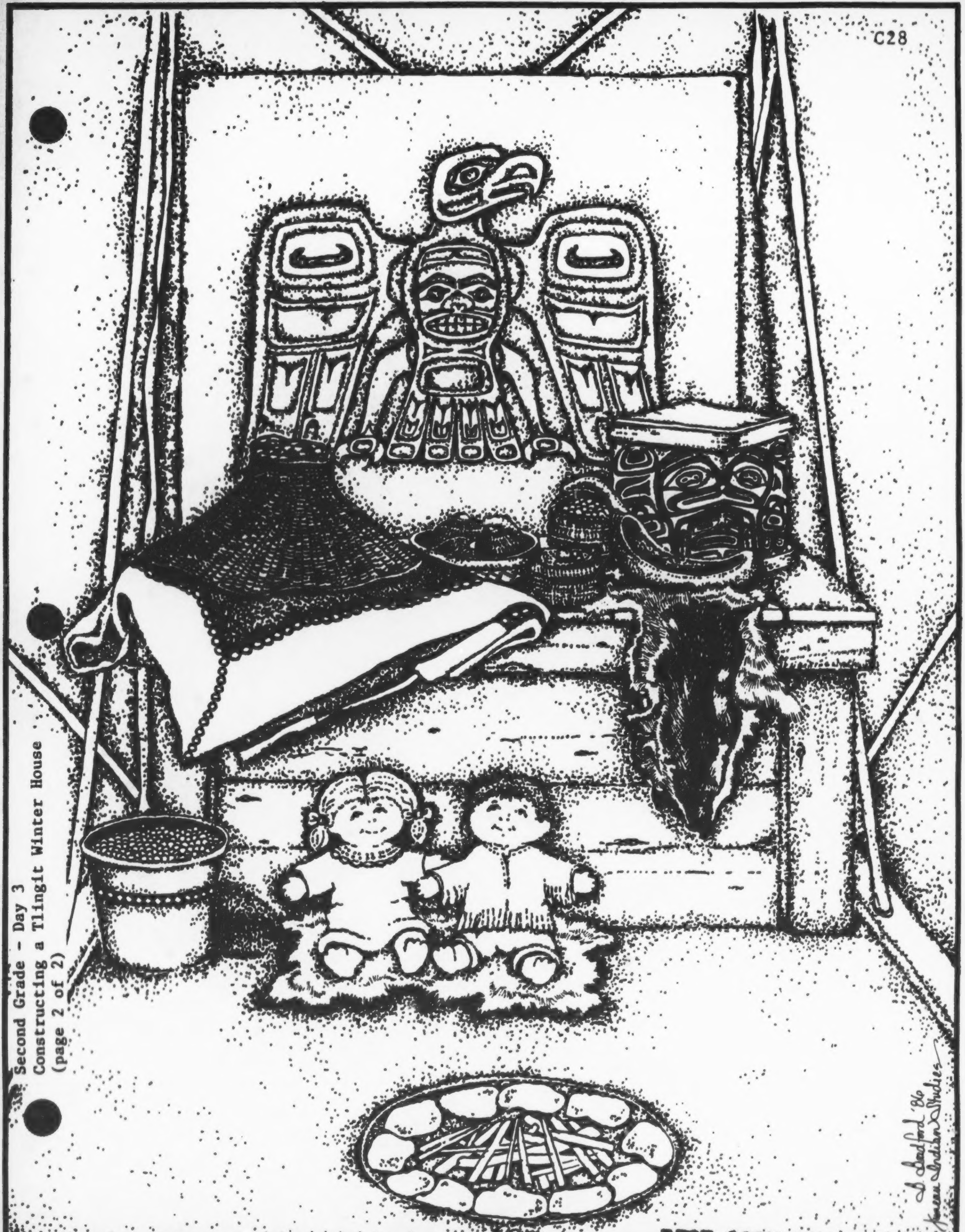
Second Grade - Day 3
Constructing a Tlingit Winter House
(page 2 of 2)


L. Bedford '86
Juneau Indian Studies

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Dear Parents,

We have made a Tlingit winter house in our classroom to learn how native people lived traditionally in southeast Alaska. Here are some of the experiences we are having in Social Studies:

- making a bentwood box
- preparing salmon for winter food
- learning Tlingit dance and songs
- hearing Tlingit legends
- participating in a potlatch

Through these experiences we are learning about regional history and traditional Tlingit values of:

- respect
- spirituality
- sense of identity
- self-reliance
- self-discipline
- harmony with nature
- endurance

Would you like to visit our classroom? Check with the classroom teacher for our schedule.

Juneau Indian Studies

Unit: Living in a Tlingit Winter House

Lesson: Day 4 - Making a Bentwood Box

Materials:

- Pictures of bentwood boxes and their contents*
- Bentwood box strips*
- Pan with warm water
- Bentwood box booklet*

Preparation:

Soak bentwood box strips in water for ten minutes

Value:

Respect for the spirit in the trees

* Available from the Indian Studies Office

Objectives:

- The student will make a bentwood box
- The student will make a crest design on a bentwood box
- The student will hear and see how bentwood boxes were used in traditional Tlingit homes

Introduction (Set/Purpose)

Talk about where we store our things. Everyday items we store in chests of drawers, boxes and cupboards. Where could we store things in a Tlingit house?

Activity (Input)

Give each student a booklet with drawings showing how bentwood boxes are made. Explain how the steaming is done, and the sections of the box bent. Talk to the children about the Tlingit way of thinking. The trees have a spirit. The wood from the trees has a spirit. If we respect this spirit, the object we are making with wood will be made successfully. We will try this way of thinking as we make a small treasure box today.

Demonstrate how to patiently bend the corners of the box, talking to the spirit of the wood and working patiently and respectfully until all the corners are made. Gently, but firmly, put the dovetailed joint together by pounding with your fist. Square the box by bending a little more.

Activity (Guided Practice and Closure)

Pass out a wood strip to each student with a challenge to respect the spirit of the wood as they work. Some children may need help with the dove-tailed joint, but try to encourage each child to work individually with their wood strip.

Let the boxes dry overnight. Students can add a bottom and a crest design the next day.

Second Grade Lesson Plans

Unit: Living in a Tlingit Winter House

Lesson: Day 5 - Finishing Bentwood Boxes
Planning for a Potlatch

Materials:

- Box bottoms*
- Elmers glue
- Crest emblem stamps*
- Ink pads
- Dry bentwood boxes from Day 4
- Book: A Haida Potlatch by Ulli Steltzer*
- Potlatch script developed by Austin Hammond (Tlingit elder)

* Available from the Indian Studies Office

Objectives:

- The student will compare Eagle clan crests with Raven clan crests
- The student will make a clan crest on a bentwood box
- The student will begin to plan his participation in a Tlingit potlatch

Introduction (Set/Purpose)

Ask children to bring their bentwood boxes to their desk area. Tell the students we will make clan crests on the boxes today to show what families we belong to.

Activity (Input/Closure)

Make a list on the blackboard of the clan crests used by the Raven tribe and those used by the Eagle tribe:

RAVEN	EAGLE
Sockeye	Wolf
Coho	Killerwhale
Dog Salmon	Shark
Seagull	Bear
Frog	Thunderbird
Beaver	

Invite the children to use a crest design that could belong to a Tlingit family to mark their bentwood boxes. This is a good time to explain about the ownership of a crest design by a clan or tribe, Activity (Input/Closure) cont.

and the reasons for protecting that ownership. When all have decorated their boxes, call the students together to explain what will happen in the coming potlatch.

Here are some things to include in your discussion:

- We are members of the Eagle tribe. We need to choose a leader. How shall we choose a leader? What qualities does a leader have?
- The Raven tribe would like to hire three of our best artists to make a new design for their house front. Who will these artists be? How shall we choose them?
- The Raven tribe will pay our artists for their work, and invite all Eagle tribe members to a potlatch party to honor the work we have done.
- At a potlatch we can sing songs that belong to our tribe, and dance to honor the Ravens.
- We can take some Tlingit food with us to share at the potlatch (smoked salmon and berry cakes).
- We can make some special clothing to wear to the party.
- We can travel from our village to the Raven House in a pretend canoe - big enough for our entire class!

Involve the students in the excitement of preparing for a potlatch by asking for lots of student input, correcting information to keep the learning focused on traditions common to Tlingit potlatches.

Activity (Independent Practice)

Bentwood boxes should go home to be shared with families.

Independent practice will happen at the potlatch on Day 10.

Teacher Note:

If one of the students is a member of the Raven tribe, offer the option of making a Raven design for their vest.

RAVEN-EAGLE POTLATCH CEREMONY

1. Eagles arrive in their canoe, singing the Getting Ready Song.

2. Eagles put on dance regalia and enter, singing the Going In Song.

3. Nakaani seats Eagles along both sides of the room.

   Raven Host - (asks Nakaani) "Are any more coming?"
   Nakaani - "No, all are here."

4. Raven Host - "My dear Grandfathers, my fathers, my father's brothers, my aunts, I am glad you have come. All the people will see the Raven design that you have made for our house and we will feel better."

   Eagle Headperson - "My sons, we wanted to do this to hold your name high, so the people will know that you live here. We will be glad, too, my dear sons."

5. Raven Host - "Ravens, please serve the food to the Eagle clan." (Everyone will eat, the Ravens serving the Eagles before they eat).

6. Raven Host - "We made these medallions for you so that you can dance with us. You can keep it to take home to think of us."

   Eagle Headperson - "Goonulcheesh. We will think of you every time we wear our medallions and dance, my dear sons." (Ravens and Eagles will sing and dance the Raven Flirting Song).

7. Raven Host - "Grandpa (or our Tlingit elder) would like to say a few words now.

8. Raven Host - "Now we want to pay you for the Raven design that you have made for us. Nakaani, come here to pay our artists." (Nakaani will pass treats to the Eagle artists).

   Eagle Headperson - "Thank you for what you have given us. We will enjoy it. Goonulcheesh."

9. Raven Host - "We know how you love us. You show us by your patience in sitting with us. And now it is your turn to speak."

   Eagle Headperson - "Thank you for inviting us. We appreciate it. Now we will hold our head high when we see your new house front. The ones who are sitting here feel the same and I'm going to ask them to stand to say thank you." (Eagles all stand and say, "Goonulcheesh")

10. Eagles leave, singing the Going Out Song. (They shake the Raven's hands as they walk out).

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Second Grade Lesson Plans

Unit: Living in a Tlingit Winter House

Lesson: Day 6 - Preparing Smoked Salmon

Materials:

- Fabric fish and anatomy chart*
- A salmon thawed from the freezer
- A cutting board with a towel
- Paper towels
- Knife
- Smoker and extension cord
- Dry mixture of: 1/2 c. salt
  1/2 c. sugar
  2 Tbs. molasses in a gallon container
  Add two quarts of water

Preparation:

Ne sure to take a fish from the freezer to thaw!

Value:

Respect for the salmon

* Available from the Indian Studies Office

Objectives:

- The student will practice traditional rules in cutting salmon
- The student will begin to prepare smoked salmon to share at a potlatch with others

Introduction (Set/Purpose)

Today we will begin to prepare salmon for our potlatch.

Activity (Input)

Tlingit people believe this salmon has a spirt that we must respect. When this salmon was swimming in the water, Grandpa put his net out to catch this fish for our food. He talked to the salmon as it came close to his net. He said, "Salmon swimmer, come swim into my net so that I can catch you for my family's food." Some salmon swam right up to his net, and swoosh, jumped right over his net to continue on their way up the river to lay their eggs and fertilize their eggs. Some salmon came right up to his net and swam right

Activity (Input) cont.

under to continue on their way up the river. Some salmon even swam around the end of his net. These are the salmon that didn't want to be caught, Grandpa believes. But some salmon came right up to his net and swam right into his net. Grandpa believes these salmon wanted to be caught to become our food. He took this salmon carefully out of his net and talked again to the salmon, telling it in his language (the Tlingit language), "Goonulcheese, x̱at." Thank you, salmon, for becoming our food. And he believes that if we say bad things about the salmon, they will go away to another place where people respect them.

This is a good time to talk about children's knowledge of respect for family pets like dogs and cats. Children know what reaction is given by a pet if we say harsh words or hurt them. Some children may want to share this knowledge with the group.

Then let them know the Tlingit way of thinking about fish is the same knowledge - that fish can sense whether we respect them by the way we talk and act.

"Before we take the cover off the salmon, will you agree to respect this salmon with me? We will tell the salmon how beautiful it is and how we will enjoy it for our food. But we can't say, "Yuk! It stinks! I hate fish! It tastes awful! or the spirit of the salmon will leave and go to another place where people will show their respect."

Activity (Guided Practice and Closure)

When all have agreed to show their respect (or if a student needs to return to their table or seat) remove the cover from the salmon. Review all the outside parts asking for children's responses as you pause, pointing to each part.

Then find the small opening in front of the ventral fin where we can begin opening the salmon to look inside.

Continue reviewing each of the internal organ's name, function and color, drawing on knowledge of the students.

Cut the salmon filets into chunks, explaining how "smoked salmon candy" is made. Invite children to each take a chunk of salmon to put in the brine. Let them know you will leave it in the brine until suppertime. Then it will be taken out of the brine and put in the refrigerator until tomorrow, when you will bring the smoker for children to smoke the salmon.

Unit: Living in a Tlingit Winter House

Lesson: Day 7 - Tlingit Song and Dance

Materials:

- Drum and beater*
- Resource person to teach songs used in our potlatch*
- Photographs of dancers and potlatches*

Preparation:

Arrange for a Tlingit resource person to teach the songs in our potlatch. Because different clans own different songs, the resource person invited will prefer teaching the songs from his or her clan.

* Available from the Indian Studies Office

Objectives:

- The student will hear the history of two Tlingit songs
- The student will sing two Tlingit songs
- The student will observe traditional Tlingit dance movements for these songs
- The student will perform traditional Tlingit dance movement for these songs

Introduction (Set/Purpose)

Introduce the resource person who will teach the Tlingit songs.

Activity (Input)

Assist the resource person in their teaching.

Activity (Guided Practice and Closure)

Assist the resource person. Show the photographs of dancers and potlatches to the children to reinforce the "real" experience.

Activity (Independent Practice)

Let the children know that these songs will probably come back again and again in their memory over the next few days.

Second Grade Lesson Plans

Unit: Living in a Tlingit Winter House

Lesson: Day 8 - Making a Paper Vest

Materials:

- Jim Marks' Eagle design
- Nathan Jackson's Eagle design
- 8½"x11" drawing paper
- Classroom crayons and scissors
- Blue crepe paper (One box of 12 pkgs. for 30 vests)
- Crepe paper vest pattern
- Blue masking tape for taping vest together
- Masking tape for name labels
- A real potlatch vest*
- Real button blankets, felt vests and headbands*

Preparation:

- Using pattern, cut out a vest back and two fronts for each student
- Tape together with colored masking tape at shoulders and sides

* Available from the Indian Studies Office

Objectives:

- The student will compare two different Tlingit artist's Eagle designs
- The student will hear of the sources for the traditional colors used in painting the designs
- The student will use traditional colors to make a paper Eagle design
- The student will complete a vest for the potlatch

Introduction (Set/Purpose)

Show the children Jim Marks' Eagle design. Ask the students to help identify the eagle's beak, wing, tail, talons, and spirit. Then distribute a copy of Nathan Jackson's Eagle to each student.

Activity (Input and Closure)

Ask the children to compare the two designs, looking for parts that are black. Let the children know that this is called the form line. Look for the red color and the blue color. Talk about

Activity (Input and Closure) cont.

the sources for these colors:

- black: charcoal and salmon eggs
- red: red clay or iron soil and salmon eggs
- blue: copper ore in rock and salmon eggs

Activity (Guided Practice)

Encourage students to use crayons to produce traditional colors on an Eagle design. The design can be cut out and pasted on the back of a vest. Using a 8½"x11" piece of drawing paper, ask the students to make their own design for the fronts of their vests. Give suggestins for designs by listing subclans under the Eagle tribe on the blackboard. Paste fringe along the lower edge and tape on a name label. Let the students know they will wear these vests at the potlatch.

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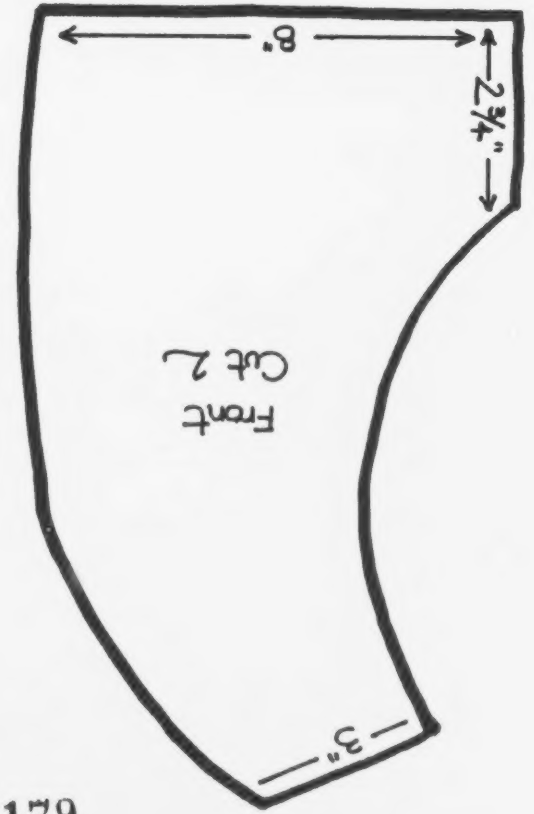
Second Grade - Day 8
Making a Paper Vest (page 1 of 3)

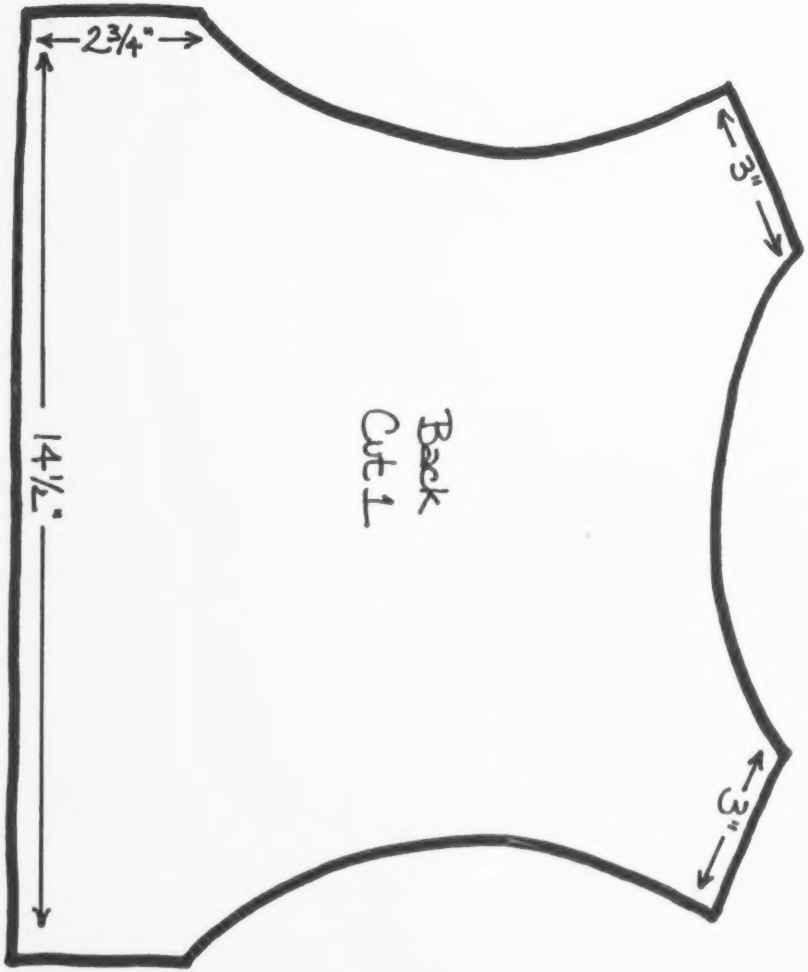
How to Make a Tlingit Potlatch Vest

Instructions for a Potlatch Vest Pattern

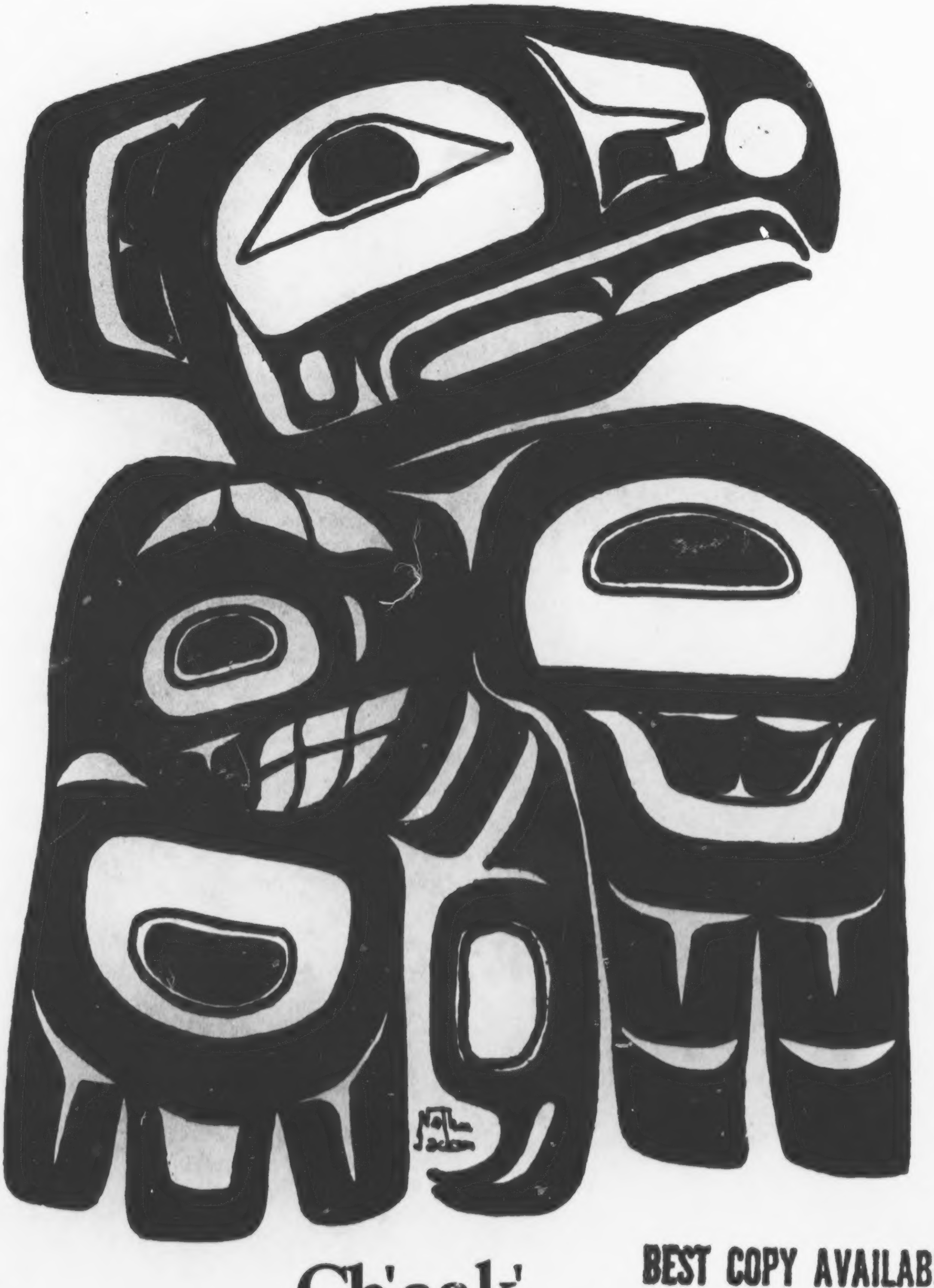
Cut out of crepe paper and use scraps to make fringe for bottom edges. Tape the shoulders and side seams together.

Potlatch vests were traditionally made from felt or animal hides.





Second Grade - Day 8
Making a Paper Vest (page 2 of 3)


Nathan Jackson

Ch'aak'

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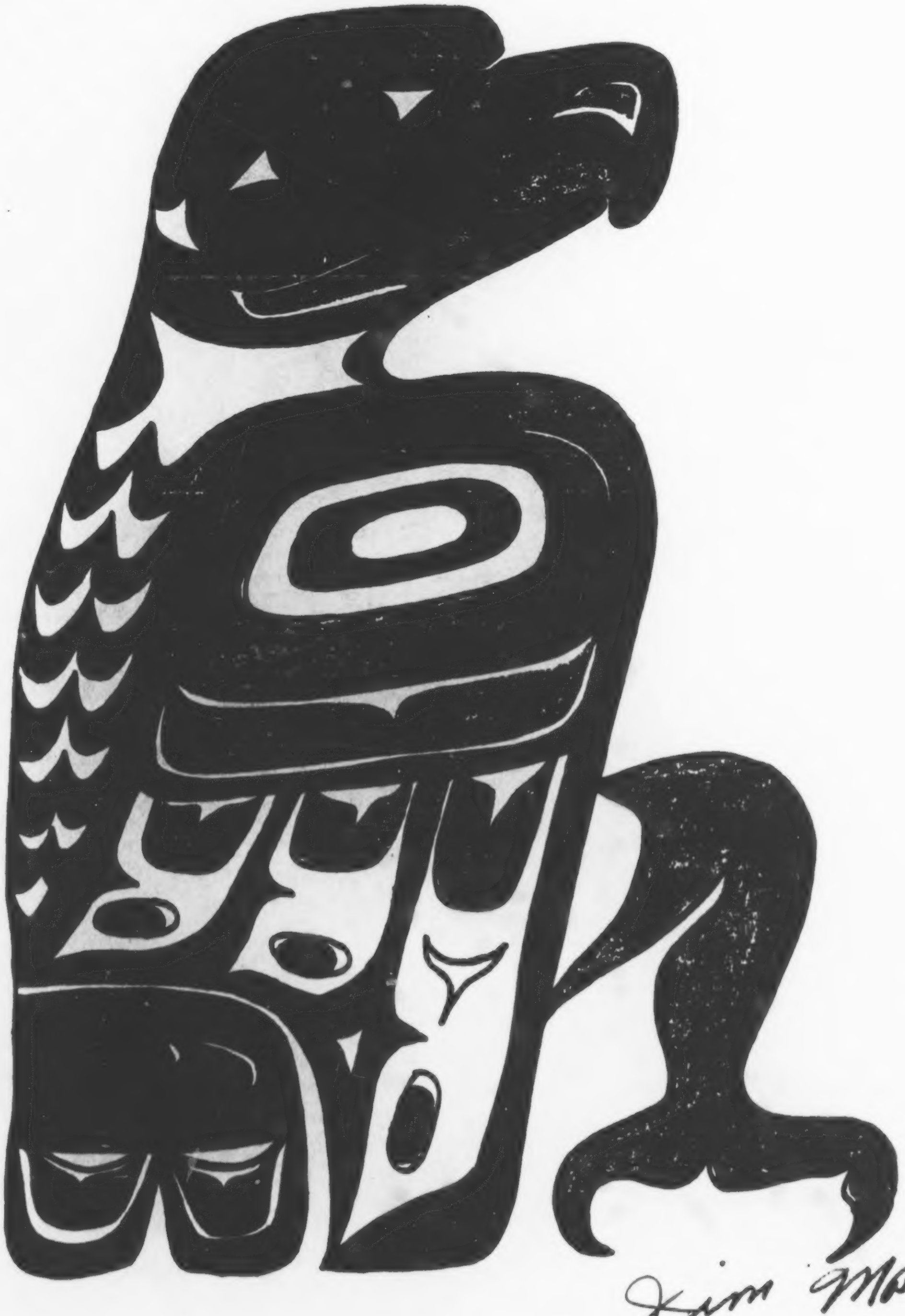
Eagle Design by Nathan Jackson
Juneau Indian Studies



Jim Marks

Ch'aak'

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Eagle Design by Jim Marks
Juneau Indian Studies

Unit: Living in a Tlingit Winter House

Lesson: Day 9 - Hearing a Tlingit Legend

Materials:

- Cloth raven*
- Shadow puppets
- Extension cord
- Shadow puppet screen and light
- Tape recorder
- Elder to tell a Raven legend
- Sequential pictures

Preparation:

- Set up a shadow puppet stage
- Arrange through the Indian Studies Program for an elder resource person to tell a Tlingit legend

* Available from the Indian Studies Office

Objectives:

- The student will hear a traditionally told Tlingit legend
- The student will observe shadow puppets acting out the story
- The student will retell the story with sequential pictures

Introduction (Set/Purpose)

Holding up the cloth raven or a picture of a raven, remind the children of the Raven Creation story they heard last year in First Grade. Recall with the students how the Raven in these stories has a very special spirit and is different from the ravens we see around our school. Introduce the elder who will be the storyteller. Dim the lights and begin the story...

Activity (Input)

As the elder tells the story, assist the students in operating the shadow puppets.

Activity (Closure)

Give each student a handout. Ask each student to look for places where Raven and Hawk put the fire spirit.

Activity (Independent Practice)

Using the sequential pictures, challenge students to retell the story, putting the pictures in order.

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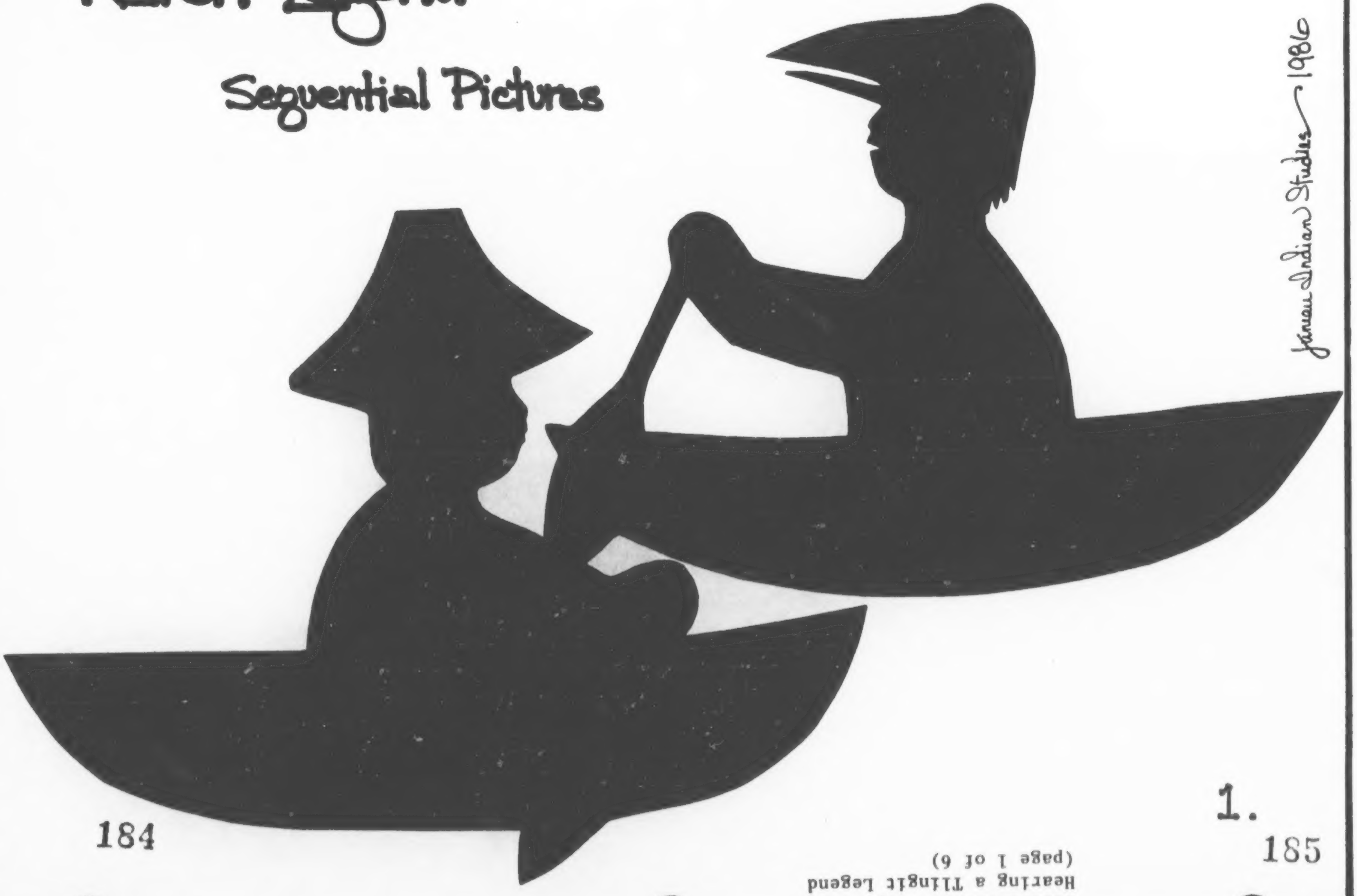
Raven Legend

Sequential Pictures



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1.

Second Grade - Day 9
Hearing a Tlingit Legend
(page 1 of 6)

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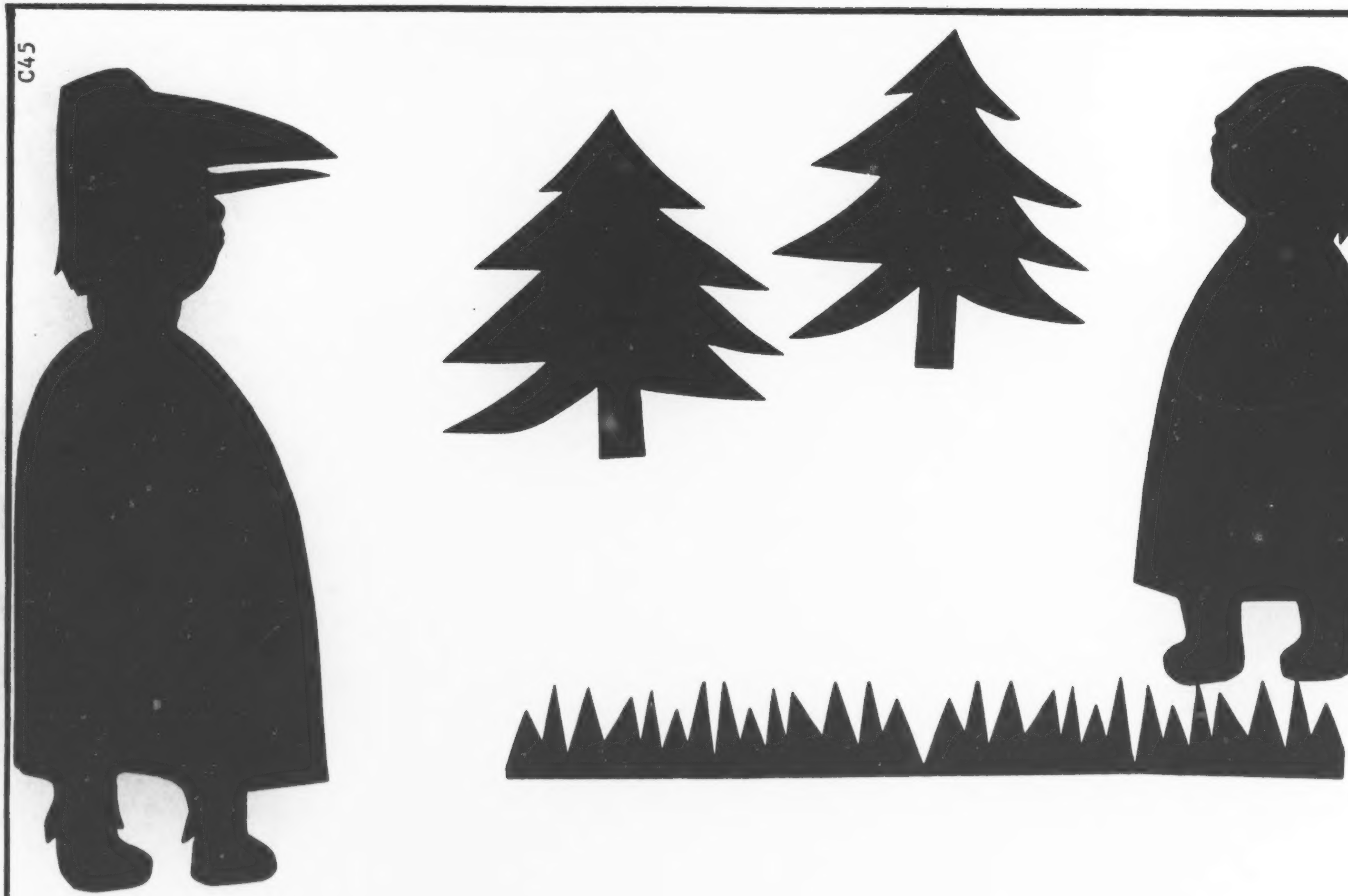
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Second Grade - Day 9
Hearing a Tlingit Legend
(page 2 of 6)

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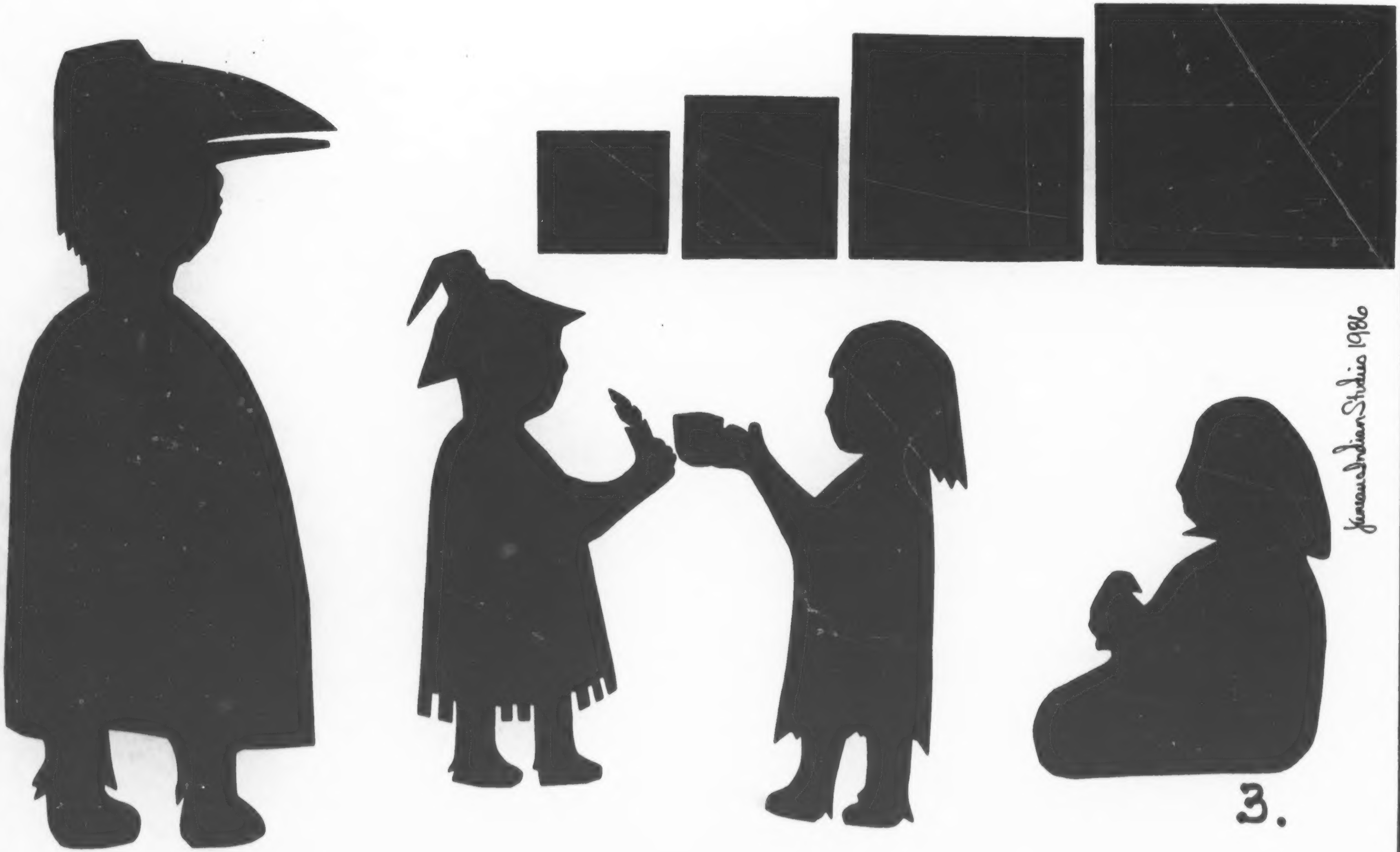

Juneau Indian Studies 1986

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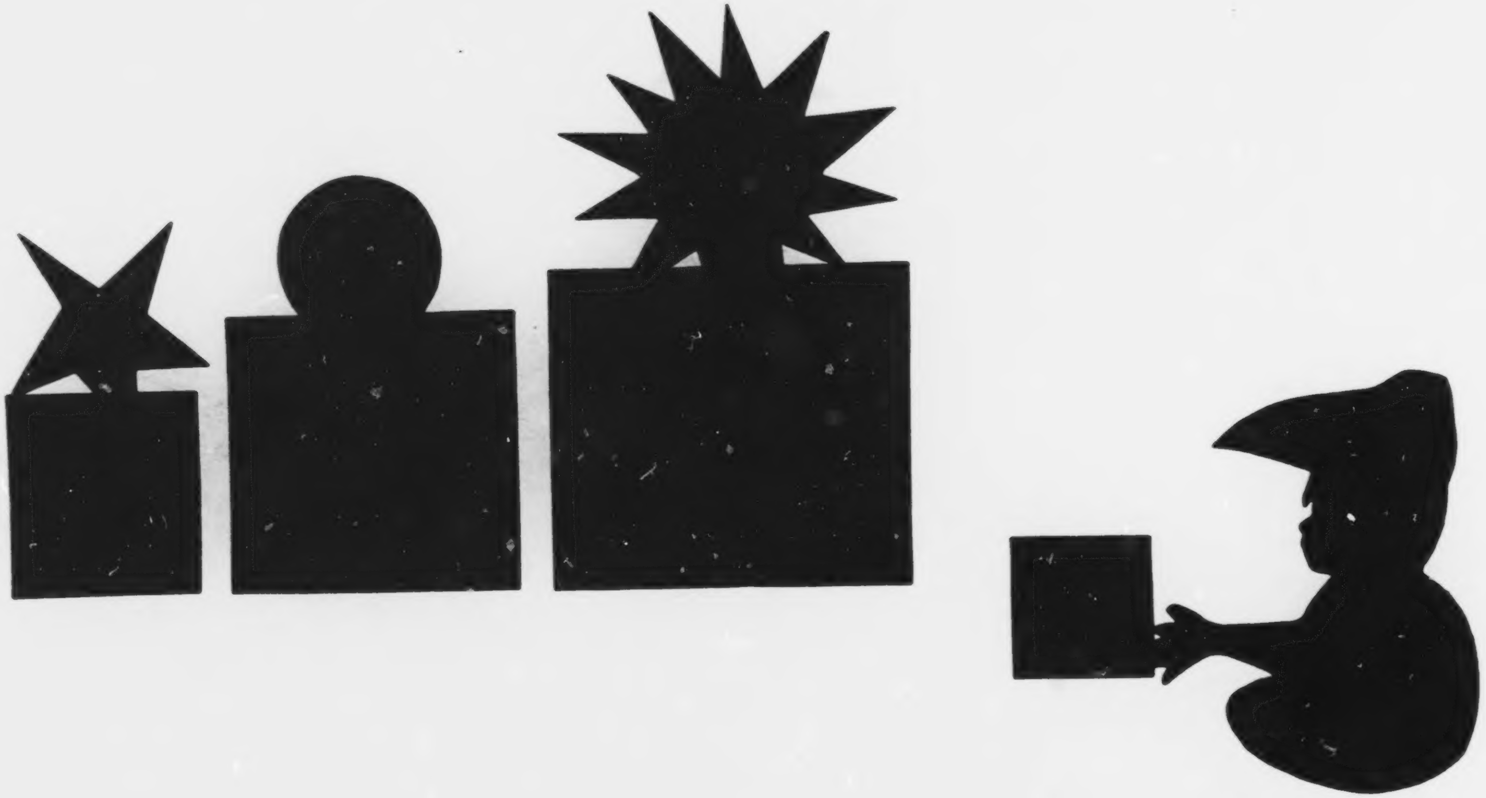
Second Grade - Day 9
Hearing a Tlingit Legend
(page 3 of 6)



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Second Grade - Day 9
Hearing a Tlingit Legend
(page 4 of 6)

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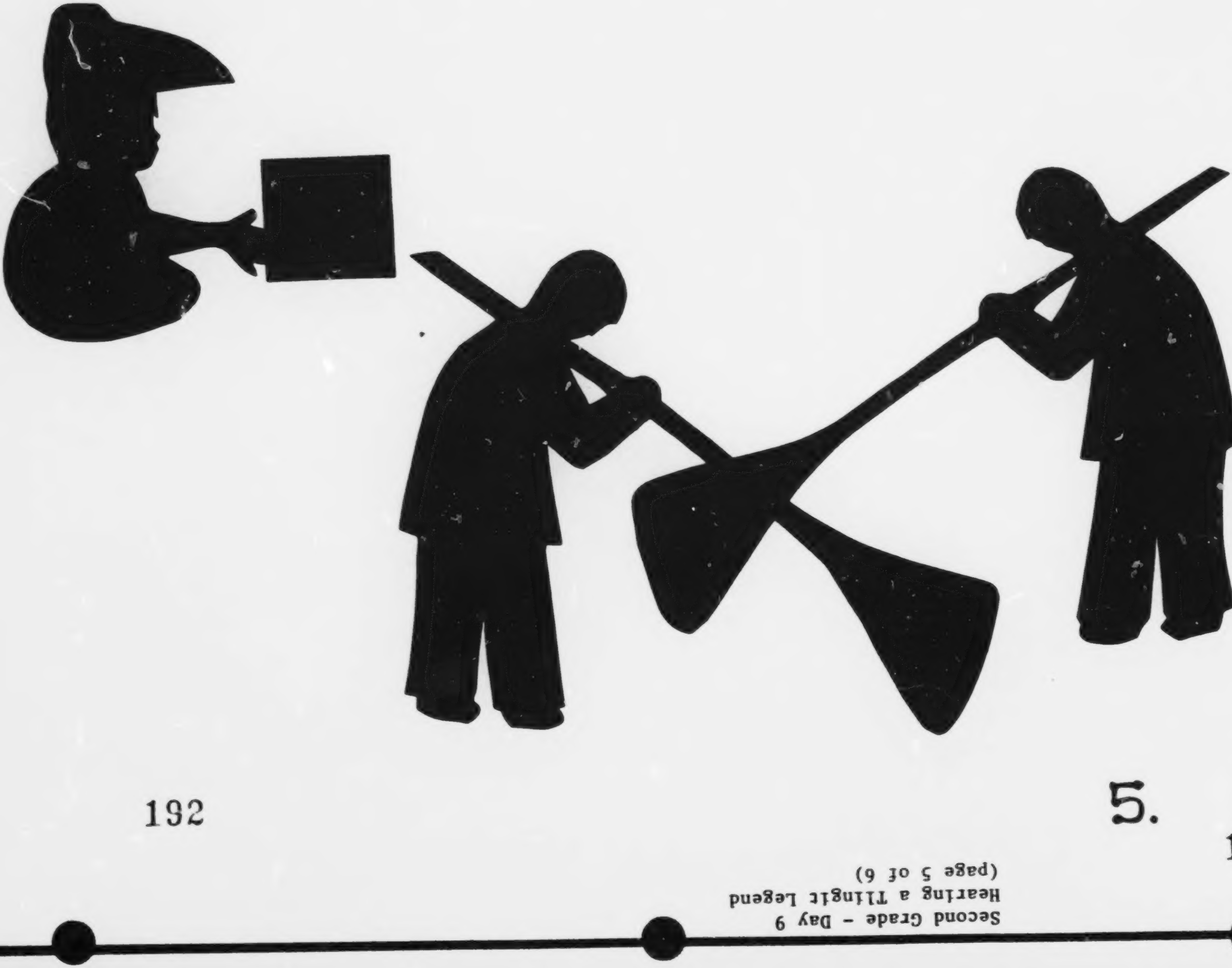

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Second Grade - Day 9
Hearing a Tlingit Legend
(page 5 of 6)

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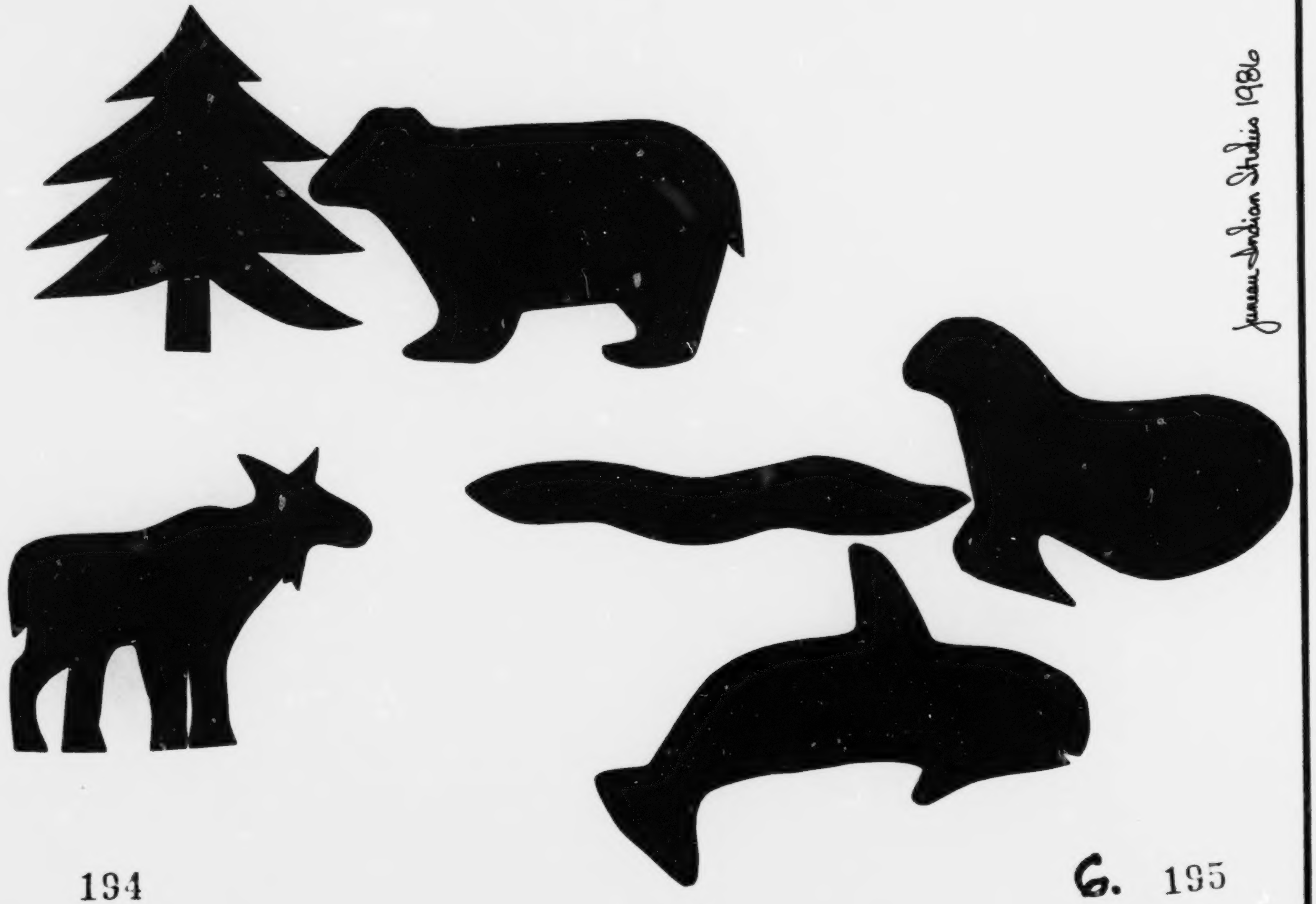

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Second Grade - Day 9
Hearing a Tlingit Legend
(page 6 of 6)

Unit: Living in a Tlingit Winter House

Lesson: Day 10 - Attending a Potlatch as a Guest (with Third Grade Hosts)

Materials:

- Eagle feathers and crepe paper headbands*
- Vests made in Lesson 8
- Drum and Song Leader
- Canoe to travel to the potlatch
- Dancing props such as animal pelts, bows and arrows, walking sticks*

Preparation:

- See accompanying drawing of suggestions for setting up a potlatch area
- Take student's vests to the potlatch area to have them ready to put on when the canoe arrives

Value:

Respect for one another

*Available from the Indian Studies Office

Objectives:

- The student will participate in a Tlingit potlatch
- The student will sing traditional Tlingit songs
- The student will hear traditional speeches
- The student will sample traditional Tlingit foods
- The student will express thanks to the hosts in the traditional Tlingit way

Introduction (Set/Purpose)

While children are still in this classroom, explain the significance of wearing an eagle feather to a member of the Eagle tribe. Talk about kinds of symbols we see every day (the American flag, a school jacket, or the Alaska flag). Let the students know that when an eagle feather is put in our headband, our way of feeling inside, and the way we act, will become respectful of the Eagle tribe.

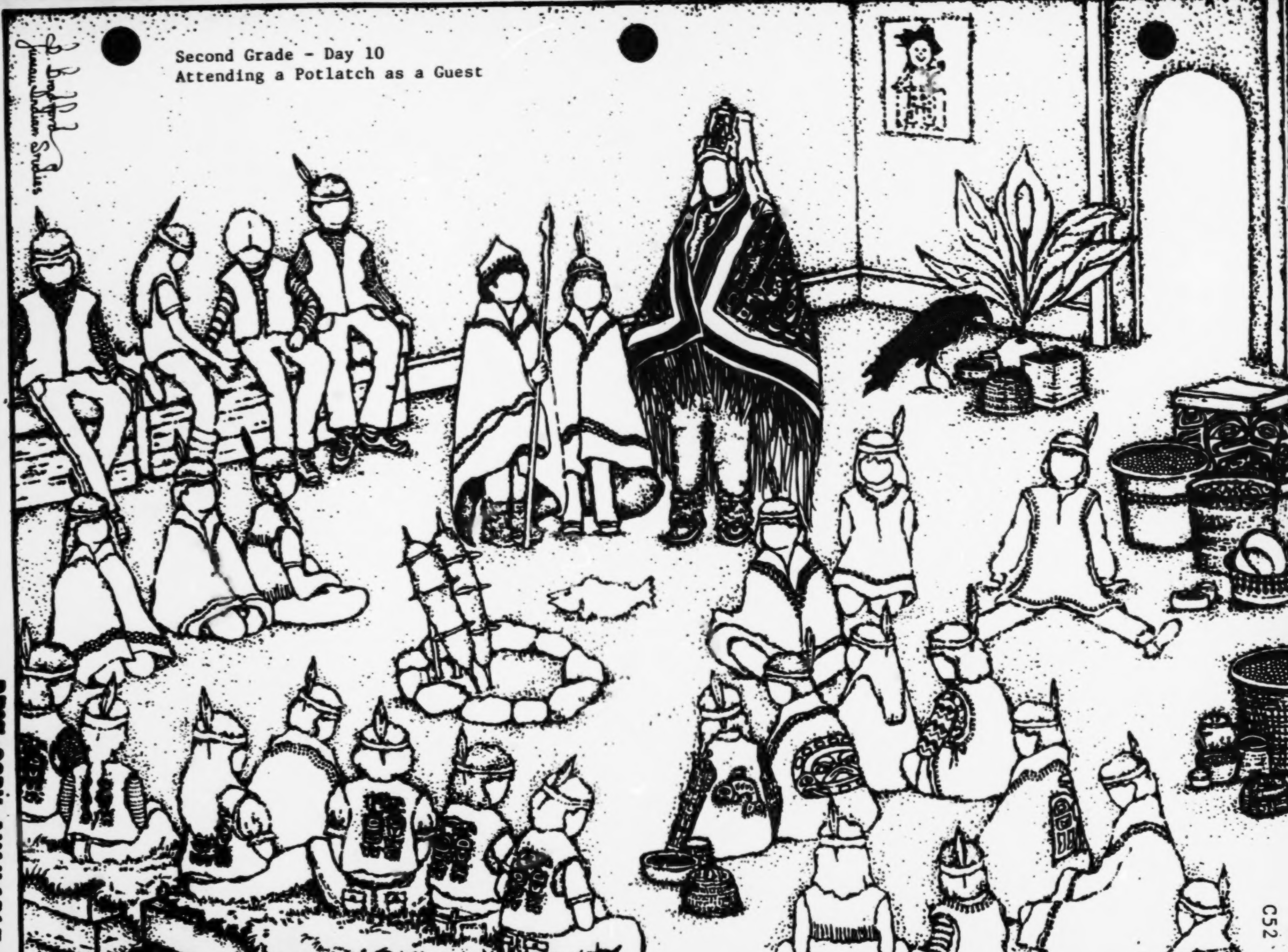
Activity (Input/Guided Practice/Closure)

Have the Eagle leader and then the Nakaani lead the class to the canoe. The song leader can begin the Getting Ready Song as the

Activity (Input/Guided Practice/Closure) cont.

students enter their canoe. The class will paddle their canoe, singing the Getting Ready Song all the way to the potlatch area. The children can then put on their potlatch vest and carry their dancing props. As the song leader begins The Going In Song, students will dance through the oval door opening into the potlatch room. From this point, follow the potlatch script. When all Eagle guests have given their thanks to the Raven hosts, students will paddle their canoe back to their classroom. Have the students express their appreciation to their Eagle leader and Nakaani. Encourage each child to use their new knowledge when they have an opportunity to attend a Tlingit potlatch.

Second Grade - Day 10
Attending a Potlatch as a Guest


J. Bradford
Juneau Indian Studies

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ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

Second Grade Resources
Available from the Indian Studies Program

Books for Children:

Blueberries For Sal, by Robert McClosky, Viking Press

A Salmon for Simon, by Betty Waterton, Douglas & McIntyre

Red Tag Comes Back, by Fred Phler, Harper & Row

Salmon, by Atsushi Sakurai, Alfred A. Knopf

Small Wolf, by Nathaniel Benchley, Harper & Row

Lingit Aanee, by Patricia Partnow, Anchorage School District

The Tlingit Way: How To Treat Salmon, by Patricia Partnow, Anchorage School District

Stories From Alaska, by Edward & Marguerite Dalch, Garrard Pub. Co.

Taku and the Fishing Canoe, by Neil & Ting Morris, Silver Burdett Co.

Kahtahah, by Frances Lackey Paul, Alaska Northwest Pub. Co.

The Bentwood Box, by Nan McNutt, The Workshop, Seattle

A Haida Potlatch, by Ulli Steltzer, University of Washington Press

Sea And Cedar, by Lois McConkey, Douglas & McIntyre

The Whale House of the Chilkat, Mini kit, Alaska State Museum

Books for the Teachers:

Tlingit Ways of Long Ago, by Maude Simpson & Esther Billman, Sheldon Jackson Museum

Tlingit Thinking, by Katherine Mills, Southeast Alaska Regional Health Corporation

Gathering What the Great Nature Provided, by the people of Ksan, Douglas & McIntyre

Doug Lindstrand's Alaskan Sketchbook, Sourdough Studio

Coast of Many Faces, by Ulli Steltzer and Catherine Kerry, Douglas & McIntyre

Indian Fishing, by Hilary Stewart, Douglas & McIntyre

Alaska's Native People, by Lael Morgan, Alaska Geographic Society

Sharing Nature with Children, by Joseph Bharat Cornell, Anada Publications

English-Tlingit Dictionary:Nouns, Sheldon Jackson College

Beginning Tlingit, by Nora and Richard Dauenhauer, Tlingit Readers, Inc.

Effective Practices In Indian Education, Teacher's Monograph, by Floy C. Pepper, Northwest Regional Educational Laboratory

Cedar, by Hilary Stewart, Douglas & McIntyre

Indian Baskets of the Northwest Coast, by Allan Lobb, Graphic Arts Center Pub. Co., Portland, Oregon

Any of the Christie Harris series (for retelling stories to children), Atheneum

Raven's Cry (Haida history)

Once Upon A Totem

Once More Upon A Totem

The Trouble with Princesses

Mouse Woman and the Muddleheads

Sky Man On the Totem Pole

Mouse Woman and the Mischief Makers

Mouse Woman and the Vanished Princesses

Video Tapes:

Salmon, Catch To Can, Alsaka Dept. of Fish & Game, (Alaska State Film Library)

The Choice Is Ours, U.S. Forest Service (Alaska State Film Library)

The Shadow and the Spirit, Canadian Broadcasting Corporation

Haa Shagoon, Austin Hammond & the Chilkat Indian Association (Alaska State Film Library)

Potlatch To A Monument, Alaska State Film Library

First Americans Emphasis Week, KTOO, (Alaska State Film Library)

Films:

Potlatch People (16mm), Alaska State Film Library

Richard's Totem Pole, (16mm) Alaska State Film Library

Cassette Tapes:

Photograph of a bark house
Photograph of a traditional Tlingit village
Photograph of the Whale House interior, Alaska State Museum
Canoes with sails photograph, Sheldon Museum, Haines
Photograph of Auke village (in town), Alaska State Museum
Photograph of Tlingits dressed for a potlatch, Alaska State Museum
Living by the Seasons, Juneau Indian Studies Program
Tlingit Clan Designs, Juneau Indian Studies Program

Other Resources Available from the Indian Studies Program:

Tlingit Winter House Parts

poles, 2x4's and cover
cedar platform
animal hides
seal with removeable insides
seal oil lamp

Potlatch Materials:

Button Blankets and tunics
vests
feathers

- fire materials
- animal hides and skins
- speaker's staffs
- cedar bark hat
- feast dish
- wooden potlatch spoon
- adze
- model wooden canoe
- bear mask

Bentwood Boxes and strips for making boxes

Clan design stamps

Shadow Puppet Production Material

Tlingit foods

- seal oil
- red ribbon seaweed
- black seaweed
- soap berries

Resource People

Contact the Indian Studies Program for assistance in finding people with expertise as:

- Historians
- Singers and dancers
- Grandparents with subsistence knowledge
- Storytellers
- Artisans

Third Grade

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

THIRD GRADE

Alaska is a very unique state with many distinct cultures. The third grade unit is designed to introduce students to the culture diversities found in Alaska.

After having a sound base of Alaska's cultures, the students focus on the Tlingit people of southeastern Alaska. Students are exposed to the Tlingit's complex social structure, their way of life and their main cultural celebration; the potlatch.

Through hosting a potlatch for the second graders, students develop an understanding of the Tlingit's relationship to one another and the great respect shown to each other.

Social Studies Emphasis: Introduction to Differing Groups

TEACHER INFORMATION SUMMARY

UNIT: Planning and Hosting a Tlingit Potlatch

PURPOSE: Through role playing a Tlingit Potlatch students gain an understanding of cultural ceremonial practices, their art forms and their respect for Nature students expand their knowledge of the Tlingit people.

Day 1 - Alaska's Cultures

Knowledge:

- Name the main Alaska Native Cultures and their locations

Skills:

- Color code cultures on a map of Alaska

Day 2 - Tlingit Social Structure

Values:

- Sense of identity
- Respect for others

Knowledge:

- Tlingit social structure
  - moieties
  - clans
  - emblems
  - matrilinealty

Skills:

- Observation
- Role playing
- Listening skills
- Participation

Day 3 - Tlingit Clan House

Values:

- Respect for others

Day 3 - continued

Knowledge:

- Tlingit people live in clan houses
- Tlingit people celebrate by having Potlatches

Skills:

- Reading aloud
- Identifying artifacts and photos
- Handling artifacts and photos carefully and with respect

Day 4 - Potlatch Procedures

Values:

- Respect for others

Knowledge:

- Planning

Skills:

- Listening
- Identify what is expected of each student during our Potlatch

Day 5 - Potlatch Gift

Knowledge:

- Traditional Tlingit colors
- Natural Resources needed to make colors
- Purpose behind making Potlatch gifts

Skills:

- Following directions
- Listening
- Patience
- Coloring
- Cutting
- Pasting

Day 6 - Learning a Potlatch Song

Day 6 - continued

Knowledge:

- Types of songs and dances used at a Potlatch

Skills:

- Imitating a raven
- Following directions
- Listening
- Keeping time to a drum beat
- Role Play

Day 7 - Potlatch Day

Knowledge:

- Tlingit people display pride and respect toward themselves and their guests during a Potlatch

Skills:

- Listening
- Following directions
- Polite ways fo demonstrating likes and dislikes when tasting new foods

THE TLINGIT POTLATCH

A Simplified Description

Potlatches are the most highly valued enterprise in traditional Tlingit culture. Even today, when people no longer live in clan houses and do not always follow the ancient marriage rules, a potlatch is still the most important thing a clan does.

A potlatch is more than a party or feast. It is given for a specific purpose and it has a specific form. It is given by one clan, and the guests are of other clans. Here's how it works:

Purpose or Occasion for a Potlatch

Traditionally, a potlatch was held when a new clan house had been built and needed to be dedicated, as a memorial feast for a recently deceased clan member, or as a rite of passage for a young person entering adulthood.

Nowadays, added to those occasions are the honoring of a past or present clan member, perhaps giving that person one of the traditionally owned clan names which are recycled generation after generation, and adopting non-Tlingits (usually spouses of Tlingits) into the society.

Translated into a classroom activity, a simulated potlatch could be given to announce the name of the class or classroom, to honor the teacher or formally introduce him or her to the parents or guests, to display class projects or to formally introduce all class members to the guests.

Who Gives the Potlatch?

A potlatch is given by a clan--a large group of related people. In the old days, it was the house group which gave the potlatch, aided by other house groups within the clan. (In some cases, there was only one house for a clan; in others, the clan was so large that it had three or four houses. An individual was born into a certain house within the clan, and did not move from house to house.)

Clan membership comes from a person's mother. Whether boy or girl, the child is automatically a member of his or her mother's clan. The father is of a different clan (one could not marry within the clan).

In the classroom, clan membership can be simulated. All class members are "related" to one another for purposes of the potlatch. They should choose a name and a crest design to represent themselves. It would also be appropriate to tell the story of how the crest design came to be theirs at the potlatch.

Who Comes to the Potlatch?

Within Tlingit society, people are either Raven or Eagle. About half of the people are each. Clans are also either Raven or Eagle clans. Thus, a child inherits both the clan membership and the designation of Raven or Eagle from its mother. There are about 25 Raven clans and 25 Eagle clans.

When a clan gives a potlatch, it invites members of the opposite group. That is, if the clan is a Raven clan, all the guests would be Eagles, and vice versa.

The host clan decides which opposite clans to invite by remembering who has invited it to potlatches in the past. The potlatch is a sort of social obligation to those who have hosted you.

In the classroom, the guests, even if they are mothers of your students, must be considered of the opposite group. (Remember that a person's father, husband, brother-in-law are members of the opposite group in Tlingit society. It is, therefore, common and correct to have these people as guests at one's potlatch.)

Inform your guests of their group designation as they enter your room, perhaps with an information booklet to explain why, for purposes of the potlatch, they are not related to their children.

The Structure of the Potlatch

In the past, potlatches lasted four days. Nowadays, they are shorter, but have the same basic structure. The steps in planning and giving a potlatch are:

First, a clan must have worked hard enough to meet all its food, clothing, and shelter needs, and to have some surplus goods as well. Because a potlatch costs so much in time, food, valuables, and nowadays in money, this first step is crucial. Second, the clan invites the guests months in advance, telling them the purpose of the potlatch. All guests must accept the invitation.

When the guests arrive at the village or clan house of the hosts, the chief of each clan gives a speech complimenting and thanking his hosts for inviting him. The host then gives a speech welcoming and complimenting the guests. Then, one of the hosts introduces the guests (one at a time) and seats him or her in a prearranged location. Protocol and formality are important parts of Tlingit culture, and children learn early the proper forms of politeness and respect for others. These lessons are put to practice in the potlatch.

The potlatch then begins. The activities proceed in the following order:

1. First day: Guests are served food (great amounts of it) by members of the host clan. They don't have to get up to get their own food. Hosts then serve themselves. After the feast, the hosts dance for the guests, in doing so displaying clan treasures and explaining in song how they came to be the property of the clan.

2. Second day: The visitors dance for the hosts. These dances are also story-dances, representing some occurrence in the guest clans' histories.

3. Third day: Theatricals and contests between the clans are held.

4. Fourth day: Gifts are given to the guests by the hosts. Guests then depart.

The Gifts

In the past, the gifts given were coppers (large pieces of worked copper obtained from Athabaskans in the Copper River area) or slaves.

Nowadays, gifts are blankets, money, flowers, canned goods, soda, fresh fruit, scarves and clothing. The gifts are given to the guests according to their rank: highest ranking people (nowadays there aren't strict rankings, but people considered of highest status) are given gifts of the greatest value, and served first.

In the classroom, some handmade art projects, food, etc. can be given to the guests.

The Role of the Guests

Gifts are given to guests for two reasons: First, because the guest clans have each, in the past, given gifts to the hosts at potlatches of their own. And second, because the guests are performing a service for the hosts.

This service consists of being witnesses. In Tlingit culture, because it was traditionally an oral culture, social facts (such as marriage, naming, house building and ownership) were recorded in the public memory, not on paper. Guests attested to the fact that the claims or honors given by a clan had been legally made. In a culture where ownership rights were considered extremely important (similar to our own modern culture), it was vital that a group's claim to anything, from a clan crest or story to high status, be validated by other members of the society. This kept disputes over property to a minimum.

In the classroom, this validation by the guests comes in the form of acknowledging that the class is, indeed, named what the students which to name it; or that the students have a right to be proud of their members and teacher; and so on.

SUMMARY: RULES OF THE POTLATCH

1. Potlatches can only be given to people of the opposite side.

2. Potlatches must have a purpose related to the identity of the hosts as a unified clan: either displaying one's crests, thus asserting who they are, or honoring a past or present clan member.

3. The host gives gifts.

4. The gifts must be returned at a potlatch by the guest clans. There is no time limit, but in the past, six or seven years was considered ample time to reciprocate.

5. Enjoy yourselves!

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Alaska's Cultures

Materials:

- 30 large pieces of (12"x18") construction paper to make "Indian Studies" notebook
- Colored pencils
- Globe of the world
- Large language map of Alaska*
- 30 Alaska maps

Preparation:

Xerox 30 small maps of Alaska for each student to label the main Alaskan Native groups.

* Available from the Indian Studies Office

Objectives:

- Students will be able to orally define "culture"
- Students will be able to list three ways that their "Western" way of life is different from the Tlingit way of life years ago
- Students will be able to name at least three different Alaskan native groups

Introduction (Set/Purpose)

Show the globe of the world to the students. Explain to them that if they lived here 200 years ago, it would have been difficult to travel without modern ways of transportation. There were oceans, mountains, deserts, etc. that were added obstacles in traveling many years back. Therefore, people stayed in their own area and few explored beyond. People rarely saw others outside of their own "culture" and as a result, there was little outside contact or influence. People's cultures or their way of life remained intact.

Explain to the students that people all around the world have many ways that are similar to one another as well as many ways that are different. Ask the students how we are all alike and how we are all different. As they mention something, write it on the chalkboard. List around eight items on the board. Some of the items that the students often cover include language, housing, clothing, education, transportation, entertainment, celebrations, government, foods, physical appearance, etc.

Introduction (Set/Purpose) cont.

Tell the students that culture is a way of life. It includes everything that they listed orally above. Place the word "culture" in a box on the chalkboard. Tell the students that they may be learning new words. The words that you would like them to remember will be in the box on the chalkboard.

Tack the Alaska language map up where the students can see it. Ask the students why they are fortunate to live in Alaska? You may get responses such as, it snows, the beautiful scenery, etc., but there is always one student who says that there is a culture here. Expound on that. Yes, we are fortunate to live in an area where there are unique cultures that still exist. There are many different Alaskan Native groups in Alaska and even their way of life is different from one another.

Activity (Instruction)

Pass out Alaska maps that are already labeled with the major Alaskan Native groups. Have the students refer to their small Alaska map as the instructor points out where the major Alaskan Native groups live on the large Alaska map. Say each group out-loud and have the students repeat it after you for reinforcement. Ask the students why there are many different names for Alaskan Natives. They always respond that each group has their own unique "culture".

Tell the students that we have gone over the names of the major Alaskan Native groups, but there are others. It would be too difficult to mention all of them so just the major groups are mentioned. To reinforce that there are different "cultures" in Alaska, have the students color each Alaskan Native group a different color. (Colored pencils should be provided to students who may not have any, along with a sign-out sheet so you get all the pencils back!)

Activity (Guided Practice)

Students will color their Alaska maps as instructed above. Walk around the room to monitor the activity. Some students may need help. Ask students to raise their hand if they need your help.

Activity (Instruction and Guided Practice)

Tell the students that they will be making an Indian Studies notebook. This is where they are to place all Indian Studies handout sheets.

Pass out large construction paper, fold in half and have the students write their name on the upper right hand corner. Have

Activity (Instruction and Guided Practice) cont.

them title it Indian Studies and let them know that their Alaska map should go into this notebook. (Students tend to loose their papers, so this saves alot of time!)

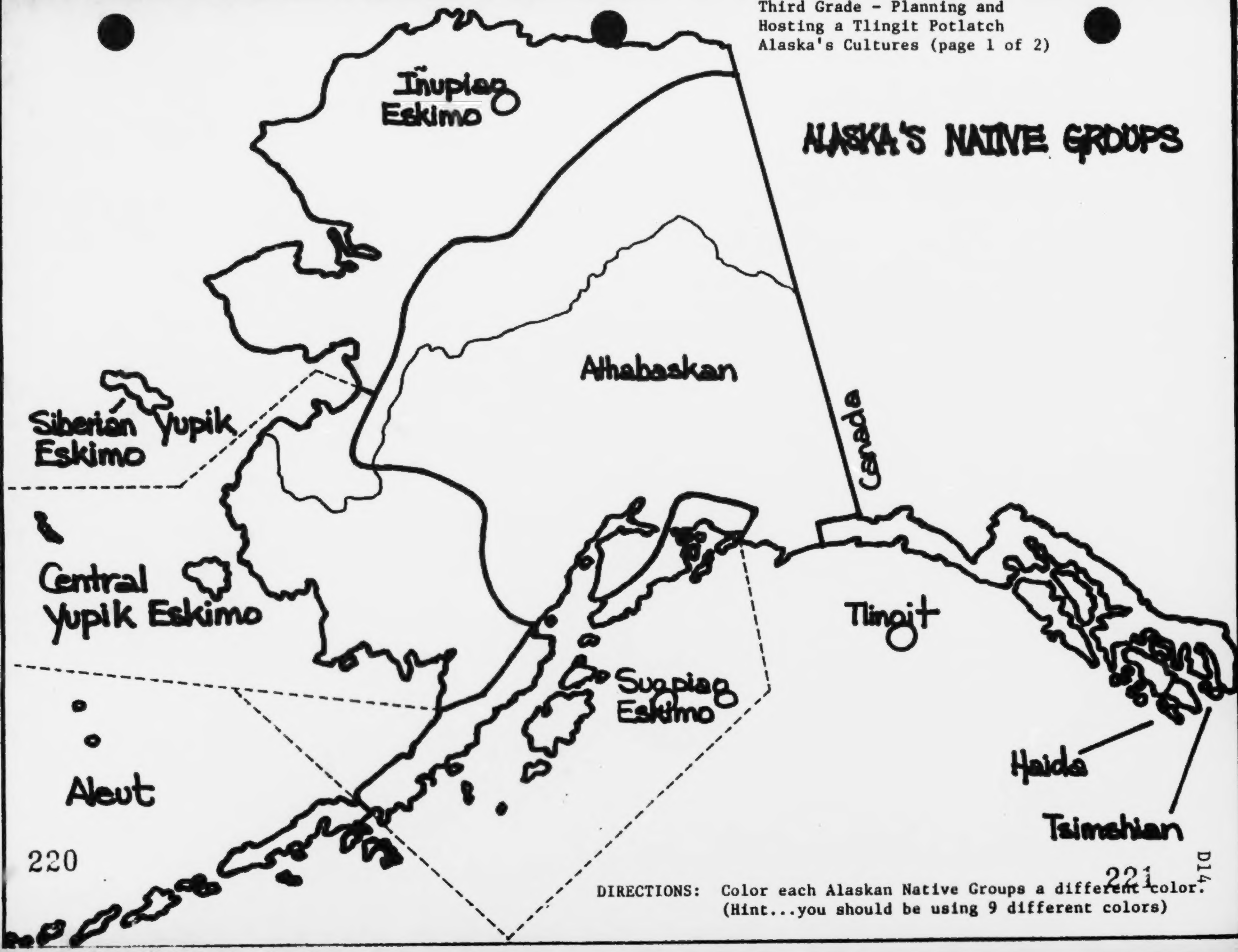
Activity (Closure)

Review with the students. Ask them to raise their hand if they know the definition of "culture". What is unique about Alaska? Responses. Without looking at their small map, point to different areas on the large Alaska map and ask which Alaskan Native group lives there.

Activity (Independent Practice)

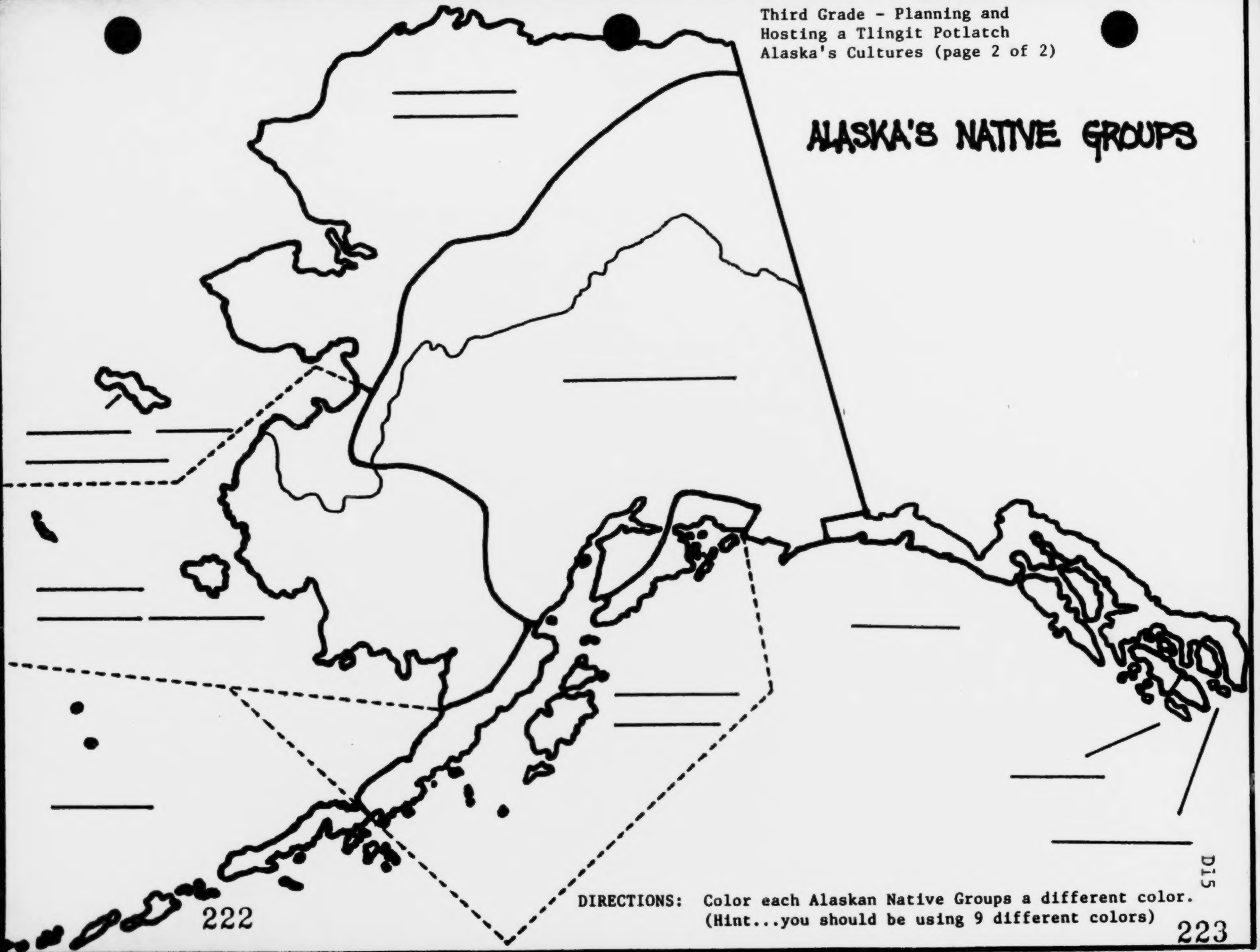
If students finish coloring their map or making their notebook, provide them with a Raven or Eagle design to color. These designs are labeled so the students will know what colors to use, etc. Later, students will learn about Tlingit designs and colors, but it is fine for them to color these pre-labeled designs before that learning takes place.

ALASKA'S NATIVE GROUPS


Iñupiaq Eskimo
Athabaskan
Canada
Siberian Yupik Eskimo
Central Yupik Eskimo
Tlingit
Sugpiaq Eskimo
Aleut
Haida
Tsimshian

DIRECTIONS: Color each Alaskan Native Groups a different color.
(Hint...you should be using 9 different colors)

ALASKA'S NATIVE GROUPS



DIRECTIONS: Color each Alaskan Native Groups a different color.
(Hint...you should be using 9 different colors)

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Tlingit Social Structure

Materials:

- Pictures of clan crests*
- Map of Alaska's Native people*
- Artifacts

Preparation:

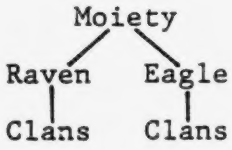
Post map and clan crests on the wall

* Available from the Indian Studies Office

Objectives:

- The students will be able to identify the two moieties, Eagle and Raven, and the clan crests under each
- Students will be able to explain the meaning of crests
- Students will explore the organization of clans within a village

Introduction (Set/Purpose)



Explain that once the Tlingit people were in southeast Alaska, they had an economic base and a specific social structure. Today we are going to look at the social structure of the people.

Activity (Instruction and Guided Practice)

Ask students who they consider as part of their family. You may want to list their responses on the board. Each of your student's households may vary, so be aware of their attitudes.

The household of a Tlingit family many years ago was much different than today. In a home today you may have from 1 - ?, depending upon many factors; some of which are how many grandparents, aunts, uncles or cousins live with you. In a Tlingit clan house there was an average of 50 to 60 people.

Activity (Instruction and Guided Practice) cont.

Their household consisted of several extended families, including:

• Mother	• Aunts
• Father	• Uncles
• Children	• Cousins

Moiety

In Tlingit culture every person belongs to a moiety. This means every Tlingit is either a Raven or an Eagle.

Clans:

The Raven and the Eagle moieties are then divided into clans. Every Tlingit is born into a group known as a clan.

As students if they know what a clan is?

> Definition: A clan is a group of related families claiming descent from a common ancestor.

There are many clans under the Raven and the Eagle. People belonging to a clan have the same crest. For example, people belonging to the Kiksadi Clan have a frog as their crest.

Clan Membership:

Ask students if they know what it means to be matrilineal.

A Tlingit child receives clan membership from his/her mother. For example, if your father is Kaagwaantaan (Wolf) and your mother is Kiksadi (Frog), then you will belong to the Kiksadi Clan.

When a child receives clan membership from his/her mother, we say his culture is matrilineal. That means the clan is passed through the mother's (matri) line (lineal).

Ask students if they belong to a clan. If they do, ask if they will share with the class what clan they belong to and how they became part of that clan.

Can you think of any designs, crests or symbols that show you belong to a group? Give examples: Boy Scouts, Girl Scouts, baseball teams, etc.

Can you think of any designs, crests or symbols to show something belongs to you? Response. If you could design a crest for yourself, what would you use? Response.

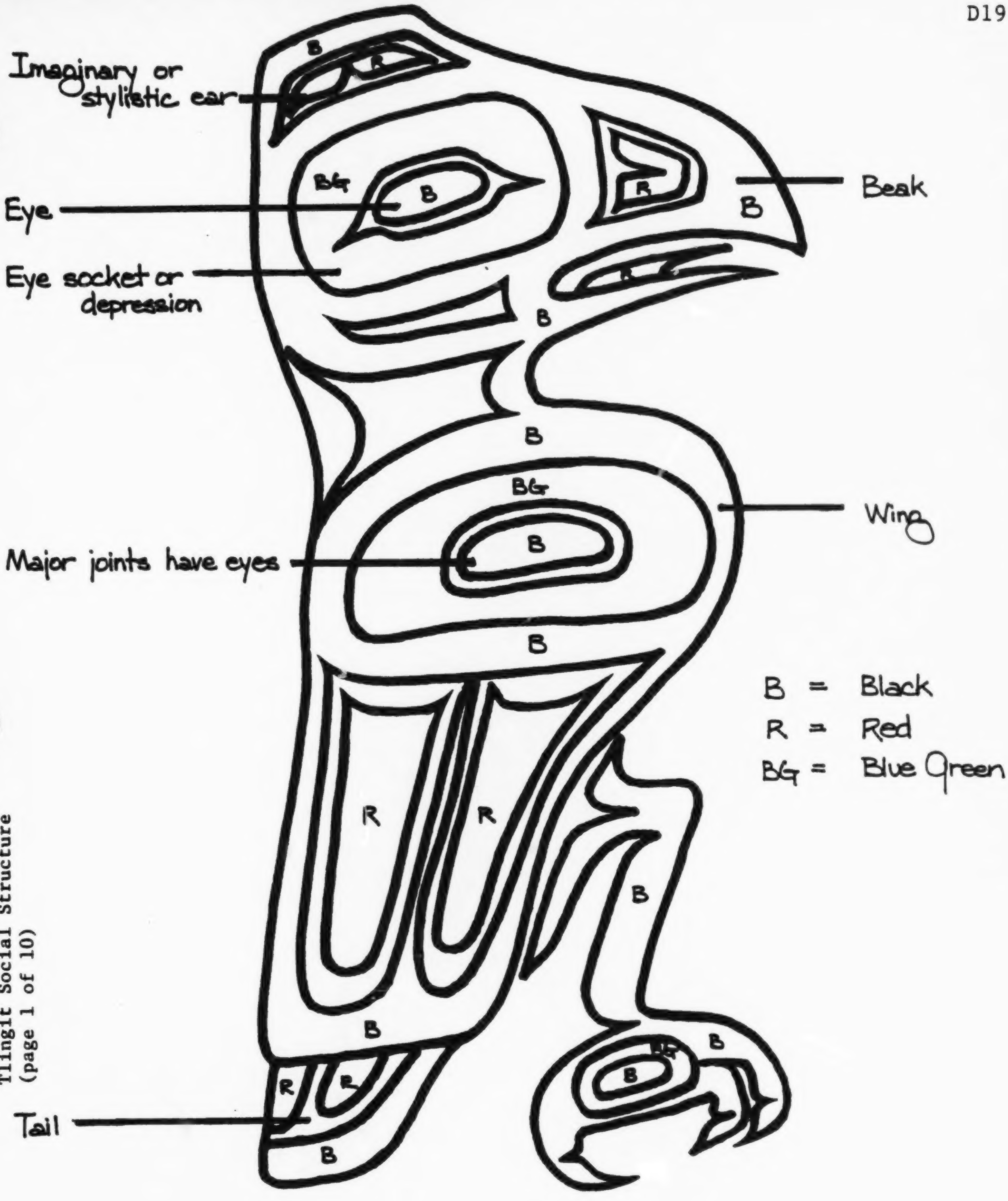
Activity (Instruction and Guided Practice)

Every Tlingit person had a crest/emblem that tells who he is and what belongs to him. Many clans were represented by animal crests. Because every Tlingit person was born into a clan, he would have a crest...that of his clan.

The crests could be put on house posts, blankets, shirts, dance hats, boxes, canoes, paddles, etc.

Show artifacts and pictures of items with crests on them.

Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 1 of 10)


Imaginary or stylistic ear
Eye
Eye socket or depression
Beak
Wing
Major joints have eyes
Tail
B = Black
R = Red
BG = Blue Green
B
R
BG
B
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B
R
B
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BG
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R
R
B
B
R
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BG
B
B

RAVEN YEIL(L=th)

Drawn by Ray Peck
Juneau Indian Studies Program

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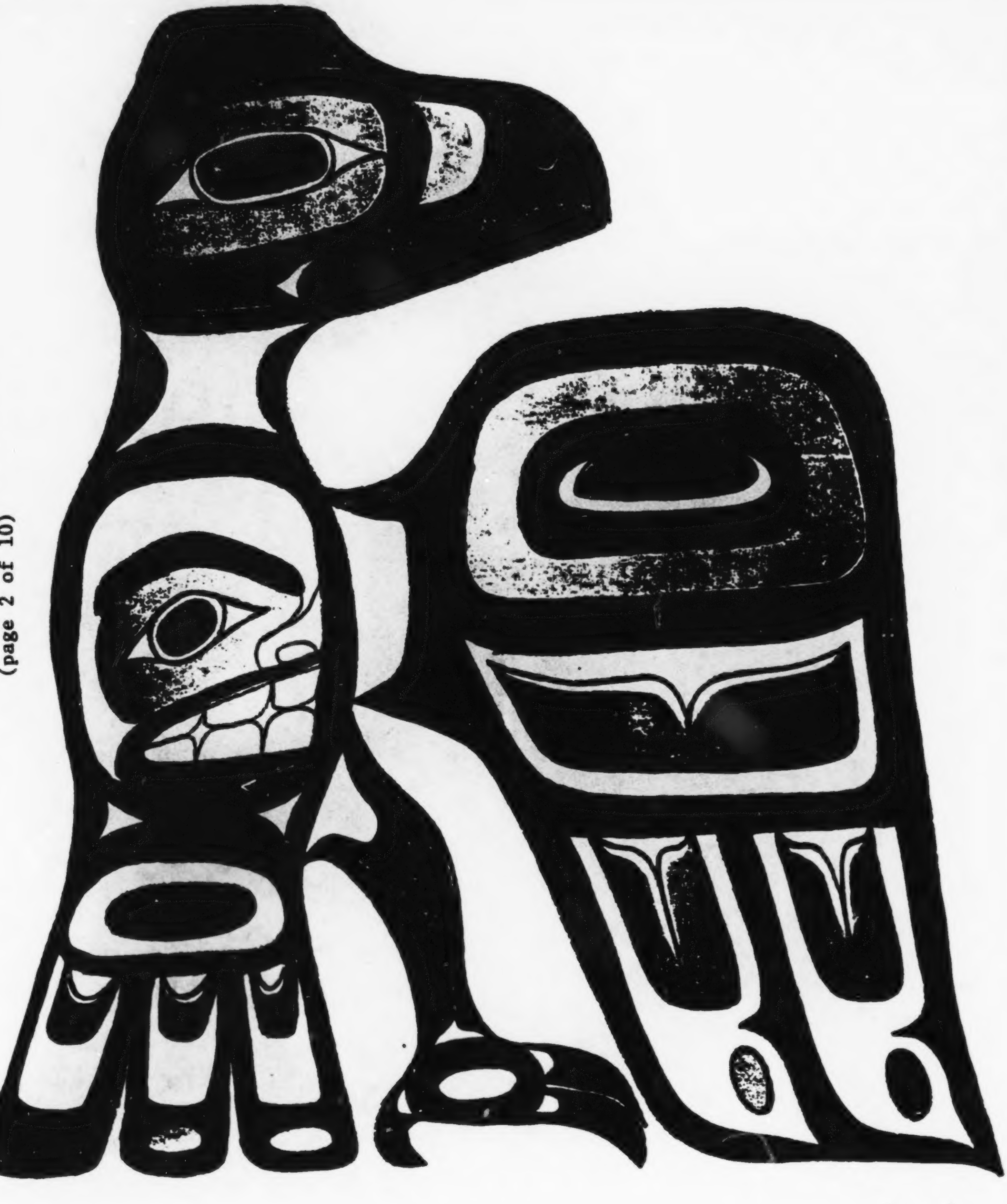
Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 2 of 10)



Jim Marks

Y'EIL

RAVEN

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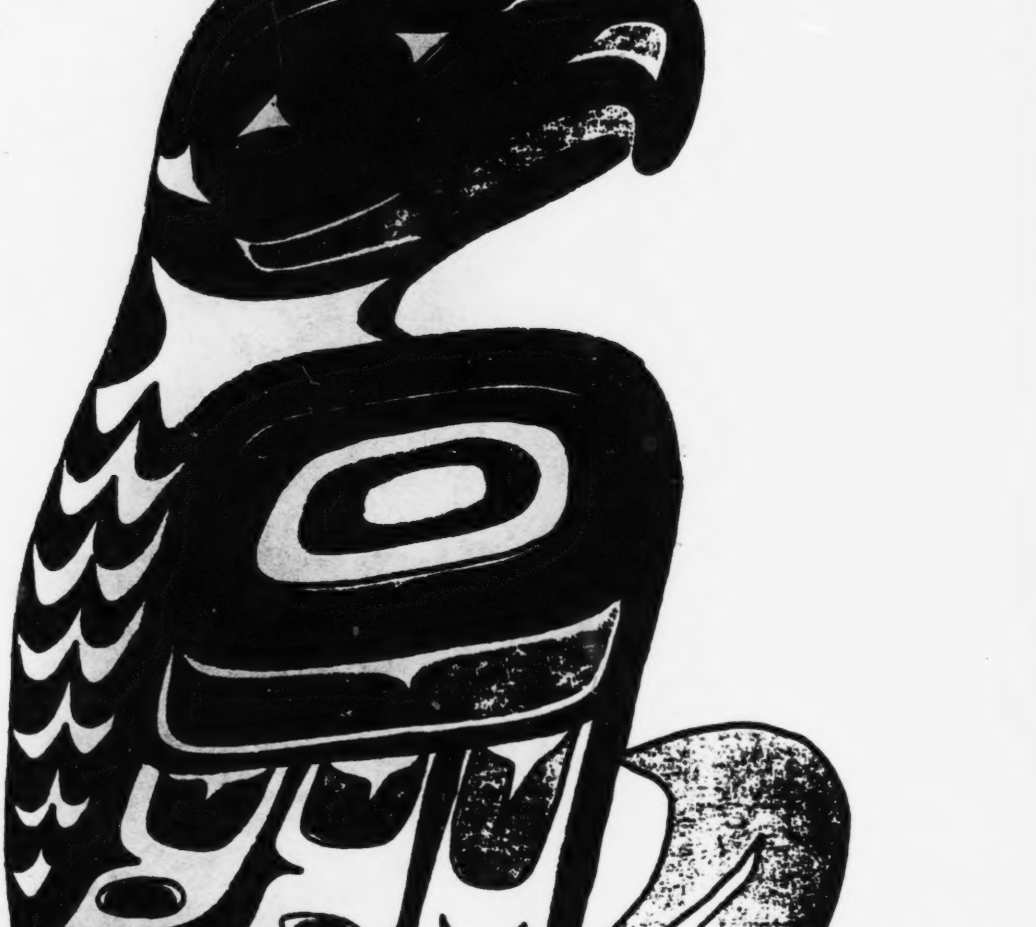
Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 3 of 10)



Jim Marks

CH'AAK'

EAGLE

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Third Grade - Planning and
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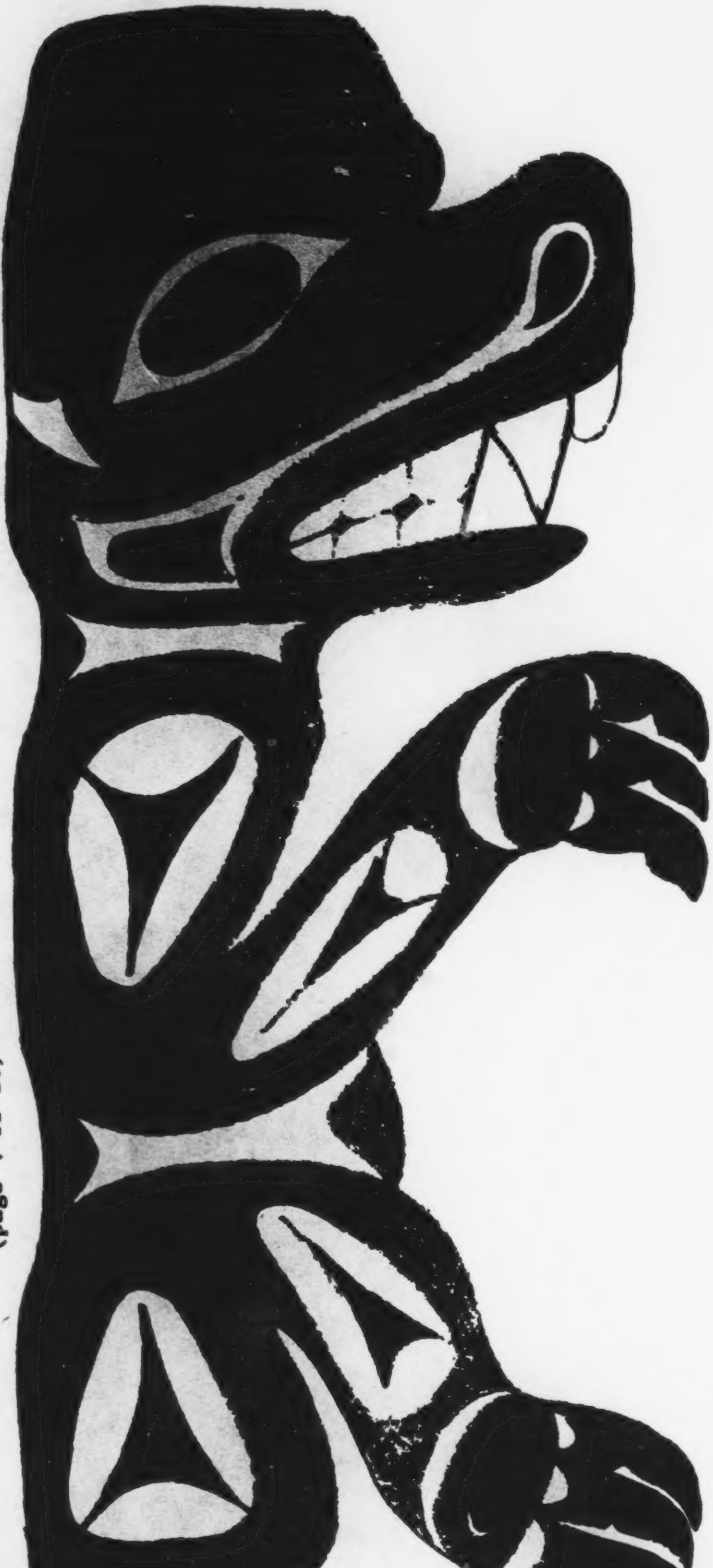
Tlingit Social Structure
(page 4 of 10)



Jim Marks

X'OOTS

BEAR

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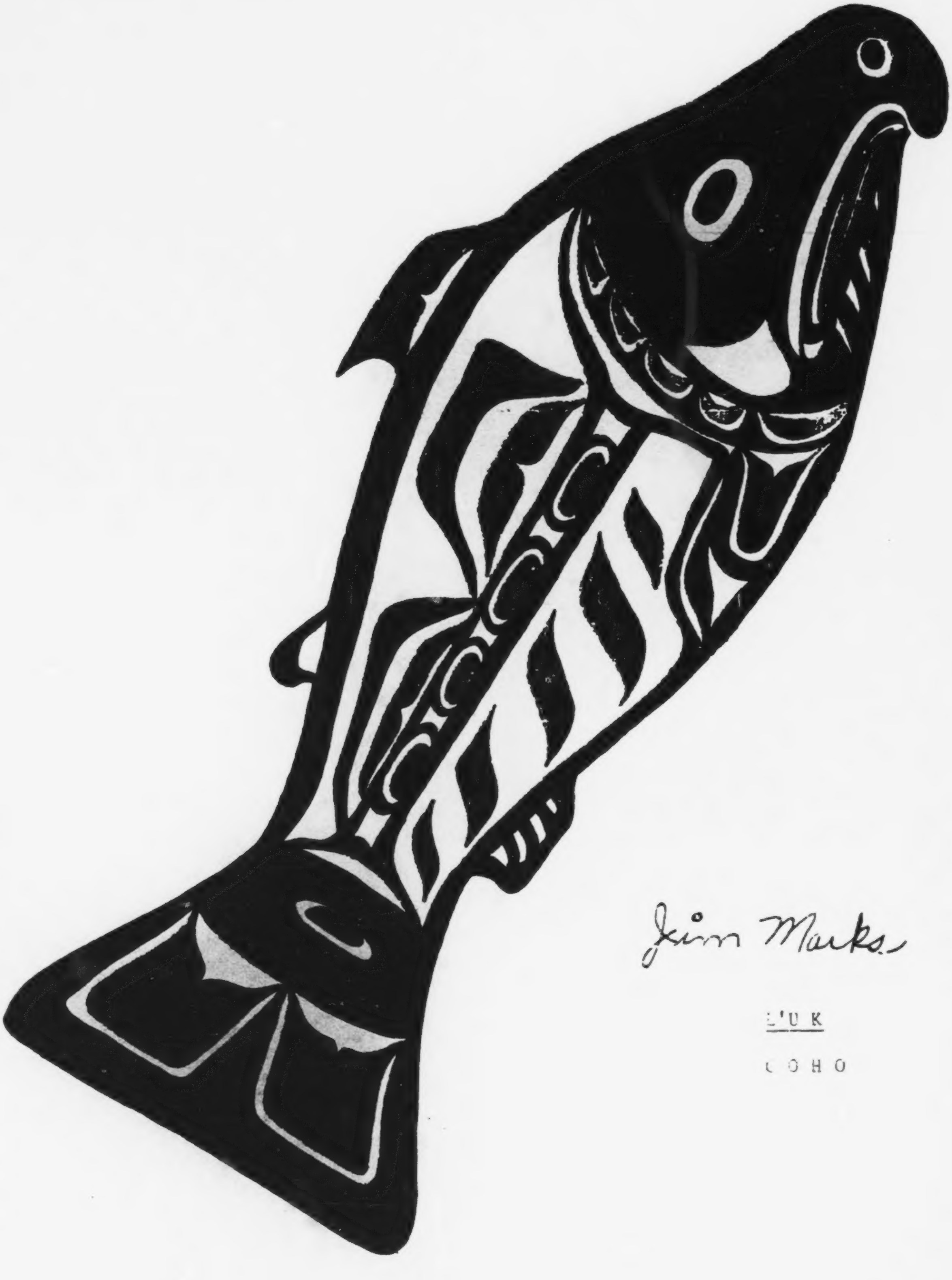

Jim Marks

L'UK

COHO

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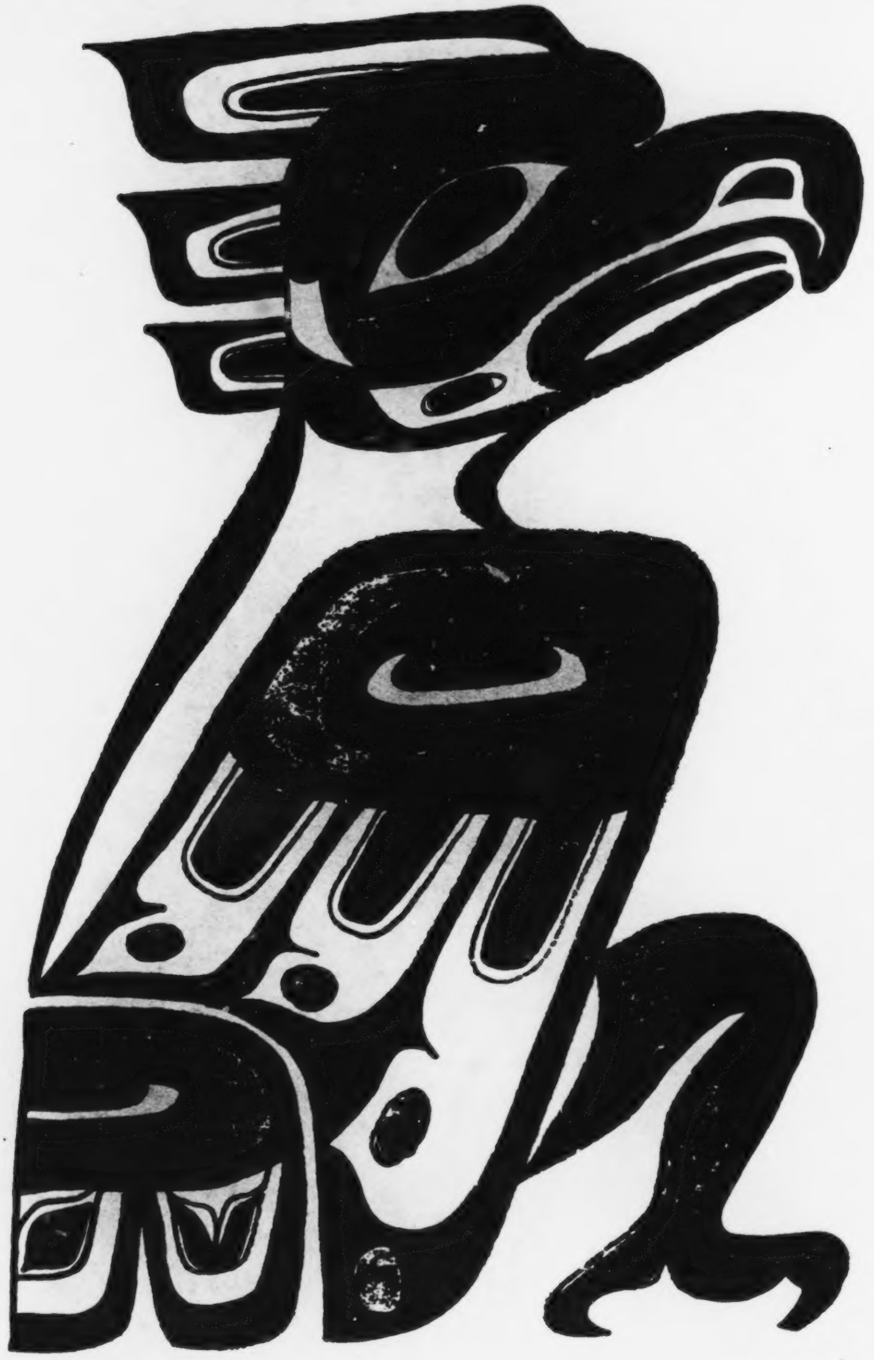
Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 6 of 10)



Jim Marks

XEITL

THUNDERBIRD

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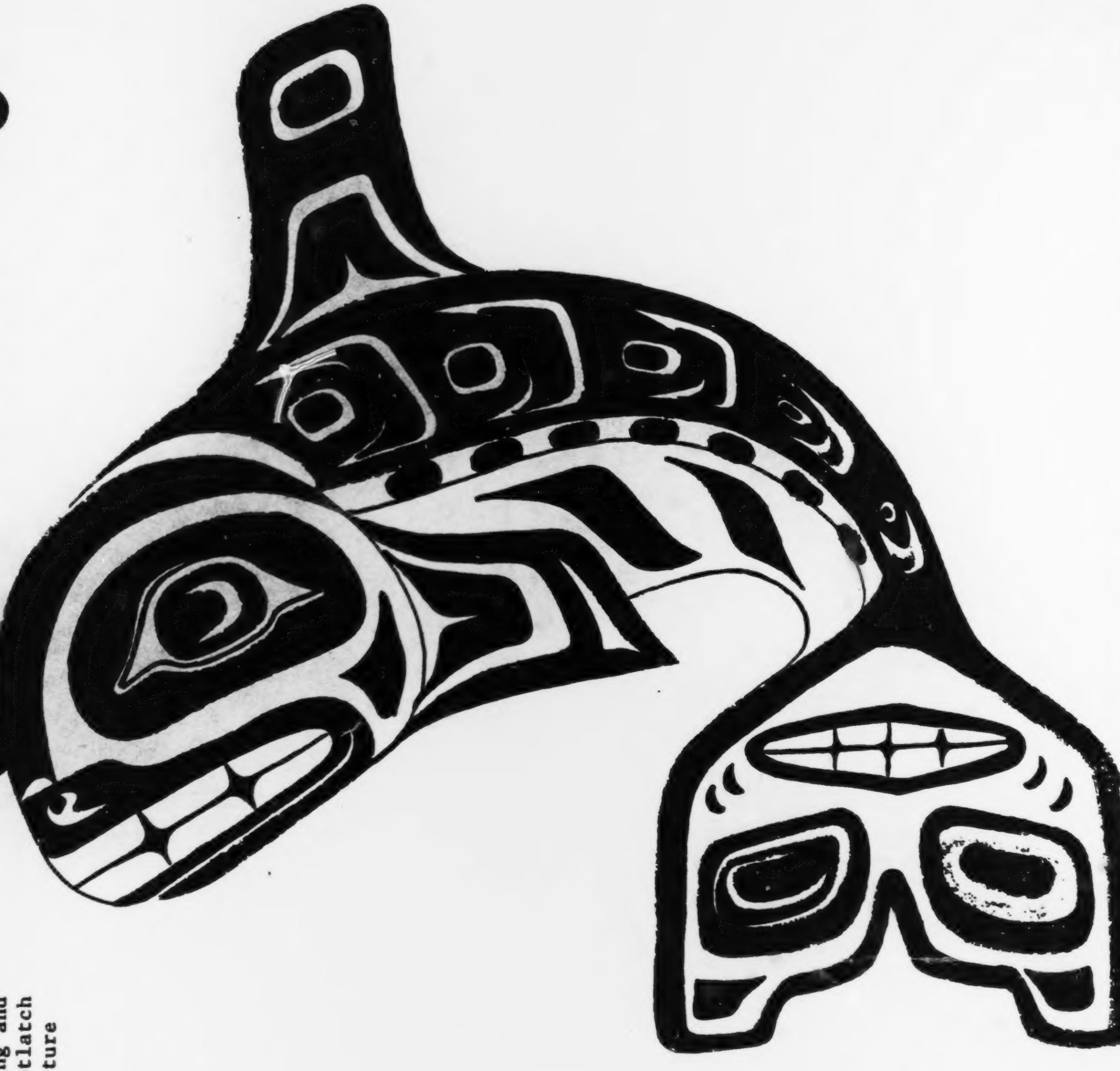

Jim Marks

Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 7 of 10)

KEET

KILLER WHALE

Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
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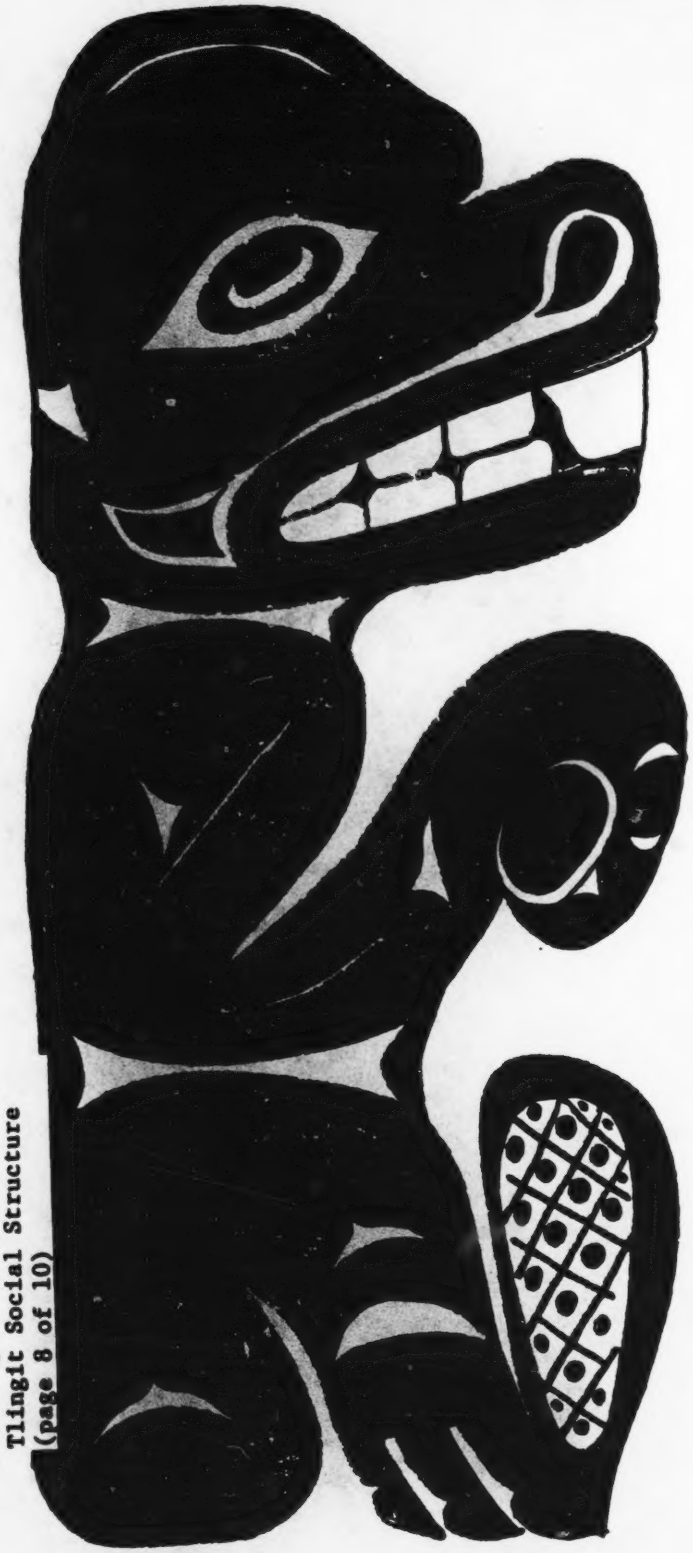

Jim Marks

S'IGEID'EE

BEAVER

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Third Grade - Planning and
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Tlingit Social Structure
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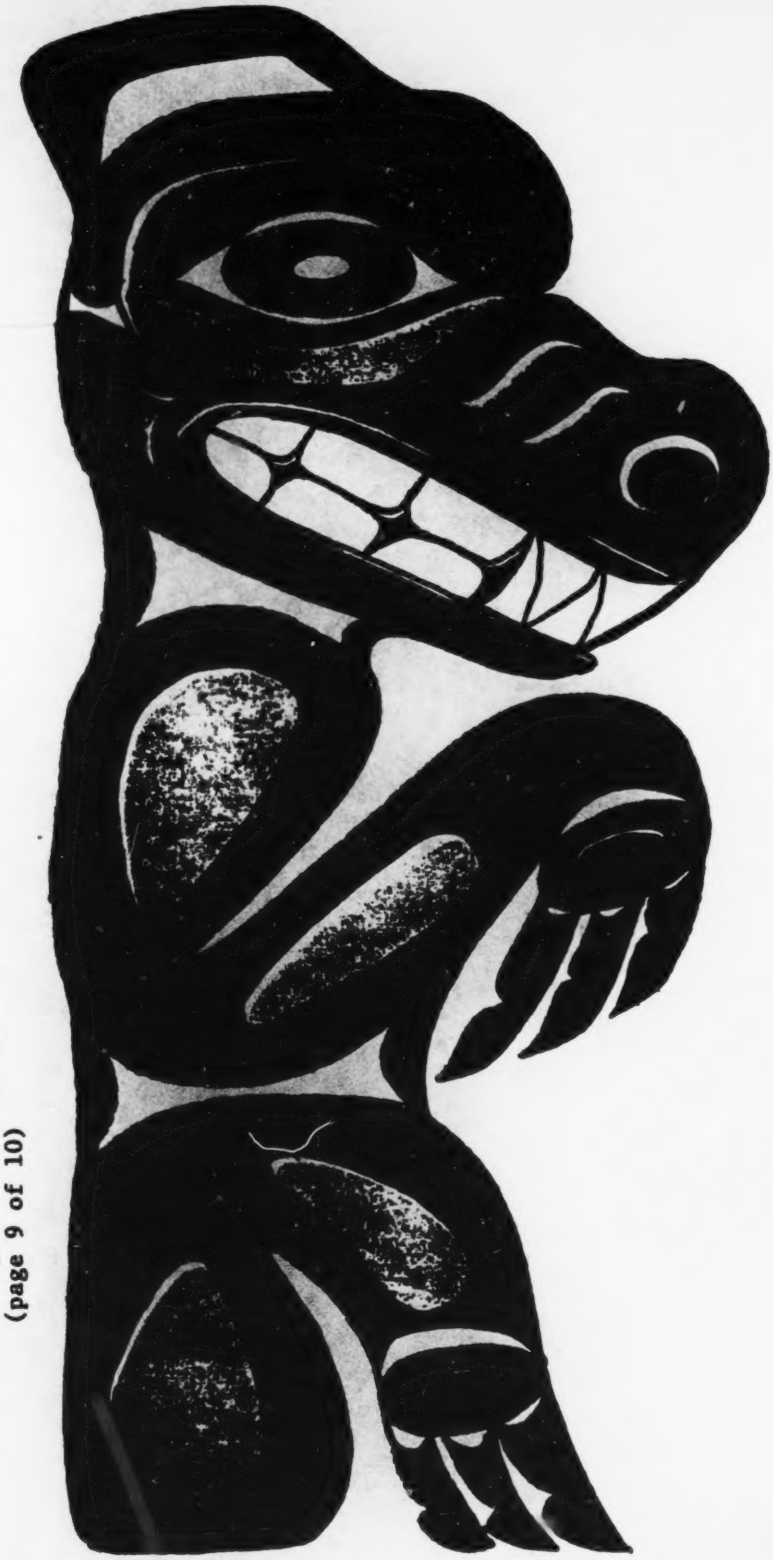

GOOCH

WOLF

Jim Marks

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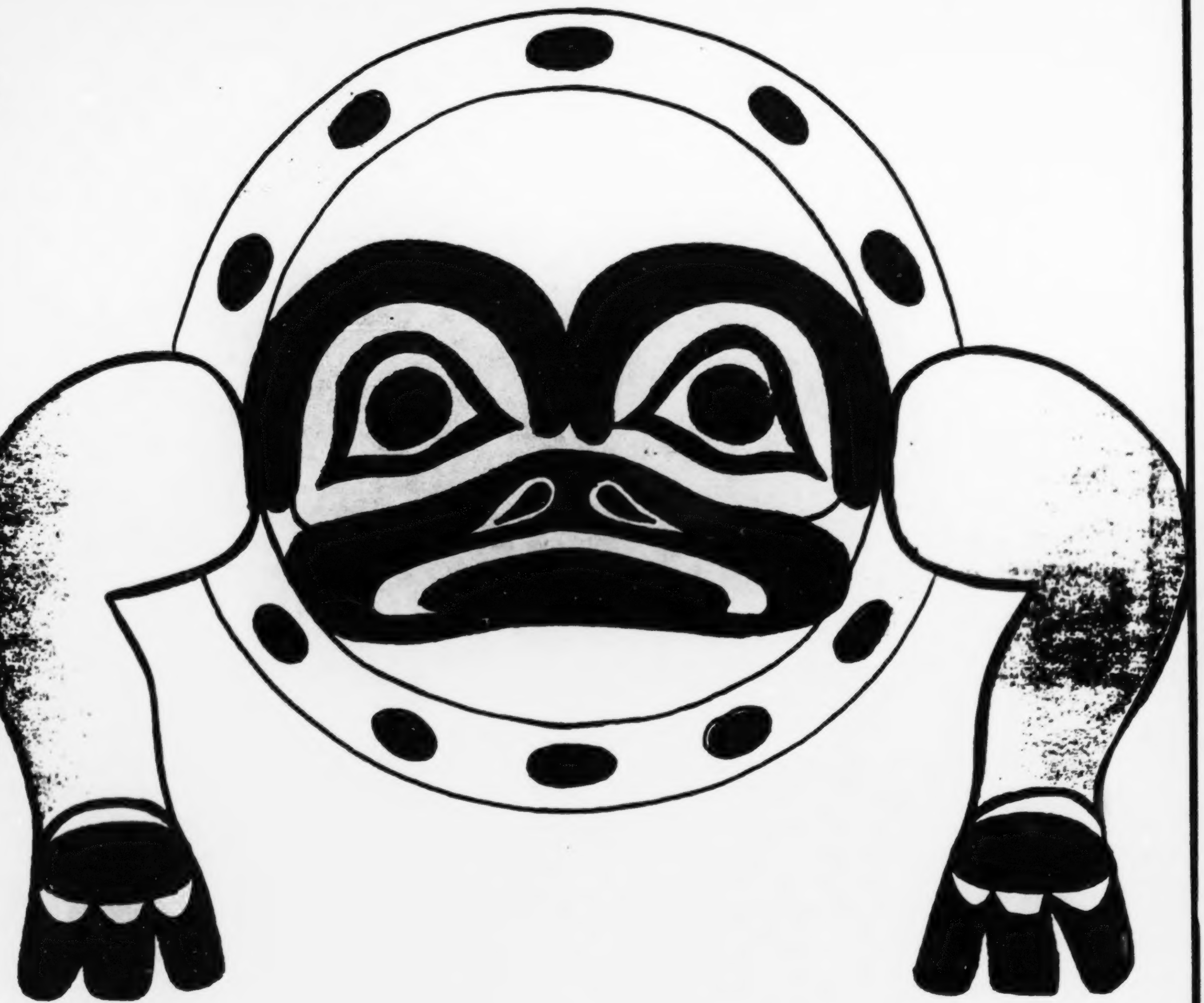
Third Grade - Planning and
Hosting a Tlingit Potlatch
Tlingit Social Structure
(page 10 of 10)



Jim Marks

XIXCH'

FROG

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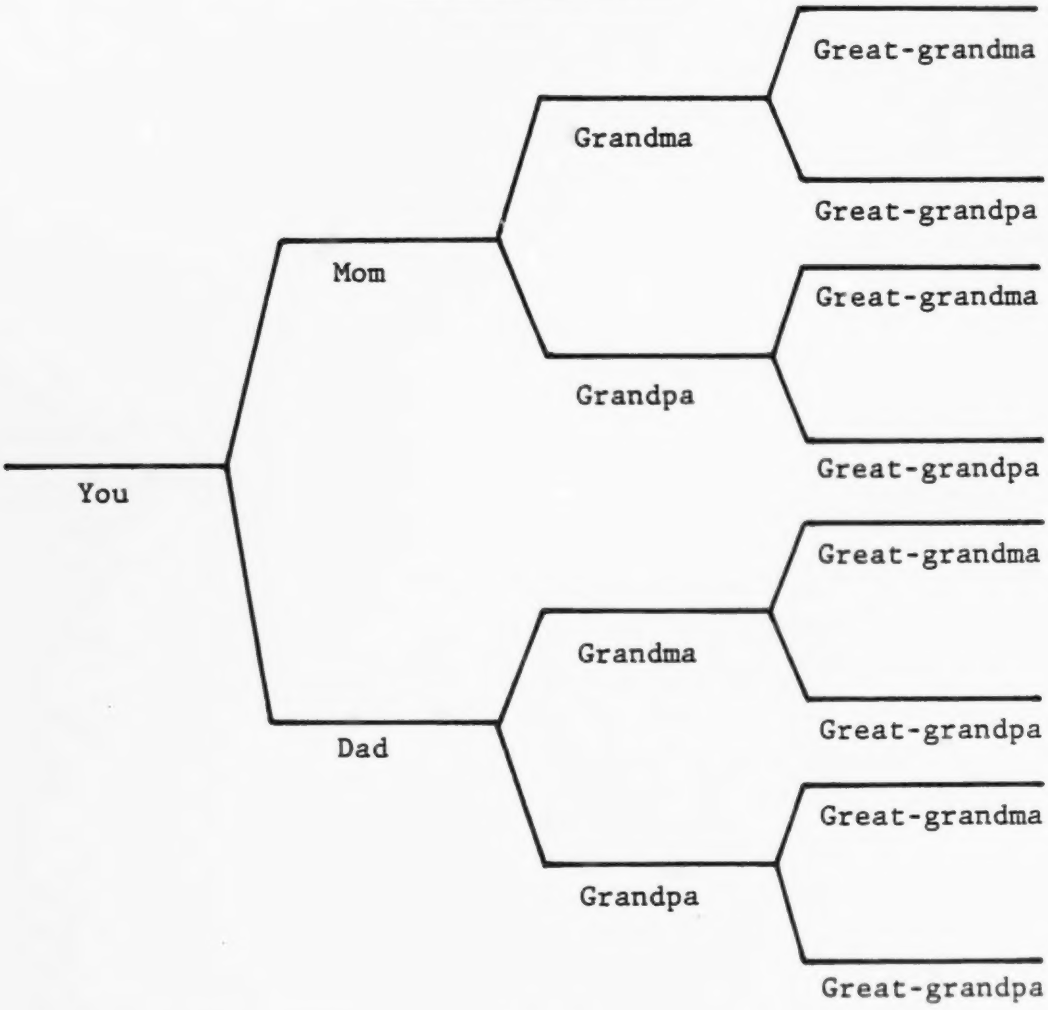
FOLLOW-UP TO CLAN SYSTEM

Teachers, if you want to expand upon the clan system lesson, you may want to have students bring artifacts of ancestors or bring their family crest, if they have one, to share with the class. Another suggested activity would be to ask students to complete, with the help of their parents, the following diagram:

YOUR FAMILY TREE


Great-grandma
Grandma
Great-grandpa
Mom
Great-grandma
Grandpa
Great-grandpa
You
Great-grandma
Grandma
Great-grandpa
Dad
Great-grandma
Grandpa
Great-grandpa

How many ancestors can you name?
Have your Mom and Dad help you.

Juneau Indian Studies Program

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Tlingit Clan House

Materials:

- 30 copies of In a Tlingit Winter House by Patricia Partnow*
- Lingít Aanée poster of a Tlingit village*
- Study prints of Tlingit clothing, interior and exterior photographs of clan houses, canoes, potlatch regalia, gifts given at a potlatch and native foods*
- Artifacts (i.e., spruce root baskets, cedar bark baskets, cedar bark hat, halibut hook, mountain goat horn spoon, etc.)*

* Available from the Indian Studies Office

Objectives:

- Students will be able to orally name a variety of items that belong in a clan house
- Students will be able to verbally define a potlatch
- Students will be able to verbally give reasons why potlatches were given
- Students will be able to verbally summarize why they are giving a potlatch

Introduction (Set/Purpose)

Yesterday, we talked about the Tlingit social structure and how they showed their respect toward the natural resources. Today we will talk about their homes and their celebrations.

We are going to read a booklet about their winter homes. We need to pay close attention to what is mentioned in this booklet because we will discuss it afterwards.

Activity (Instruction and Guided Practice)

Pass out In a Tlingit Winter House. Read aloud, having students take turns reading. Afterwards, show the students the Lingit Aanee poster of a Tlingit village. Ask the students what is missing in this village's clan house? You get all kinds of responses, but there are always those who mention that the clan design is missing from the exterior of the house. Clue in on that. The booklet that they have just finished reading is about a stranger who comes to a clan house and no one is there. They

Activity (Instruction and Guided Response) cont.

are all at fish camp. He really has no idea who could be living at this place because there is no clan design on the front of the clan house.

Explain to the students that these people in this village are from the Raven clan. They need a Raven design on the front of their clan house so everyone knows which clan they are from. We are going to pretend that we all are from this village. So we need to hire artists from the opposite clan to make our Raven design.

After the Eagle artists have made our beautiful Raven design, how can we thank them? You get all kinds of great answers. (i.e., make them a gift, give them some food, etc.) We can have a potlatch! Write potlatch on the chalkboard. Define the word potlatch: A celebration with food and gifts given away, singing and dancing, and speeches. Explain why potlatches were given: (i.e., to show honor toward the death of a chief, raising of a totem pole, and in our case, to celebrate the completion of our new house front Raven design.)

Briefly explain what took place at the traditional potlatch. (Tomorrow, the teacher will be describing in detail what the student's potlatch will include.)

Talk about the gifts that were given at the potlatches. Show photographs and the Indian Studies artifacts. Talk about how much work was involved in making the gifts and gathering and preparing the food.

Activity (Closure)

Tell the students that tomorrow we will be talking about their potlatch in more detail. There is a lot of work to prepare for our potlatch, so it's important that everyone help one another. We are all giving this potlatch so it's a group effort.

IN A TLINGIT WINTER HOUSE

written by
Patricia H. Partnow

illustrated by
Jeanette Bailey

January, 1975

IN A TLINGIT WINTER HOUSE

A Production of the

Alaska Bilingual Education Center
of the Alaska Native Education Board
4510 International Airport Road
Anchorage, Alaska

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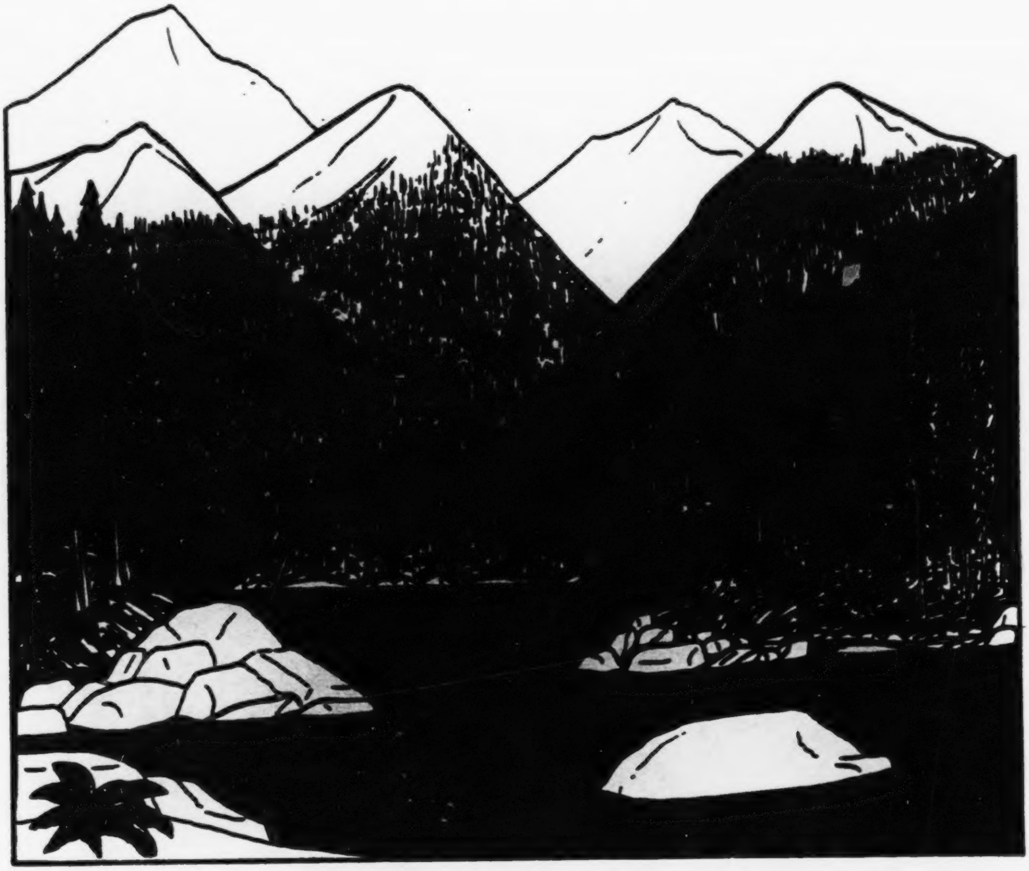

Two hundred fifty years ago the Tlingits were the only people who lived along the shores of Southeastern Alaska. If you could go back in time, you could visit them and see what life was like in Lingít Aanée long ago, before white people came.

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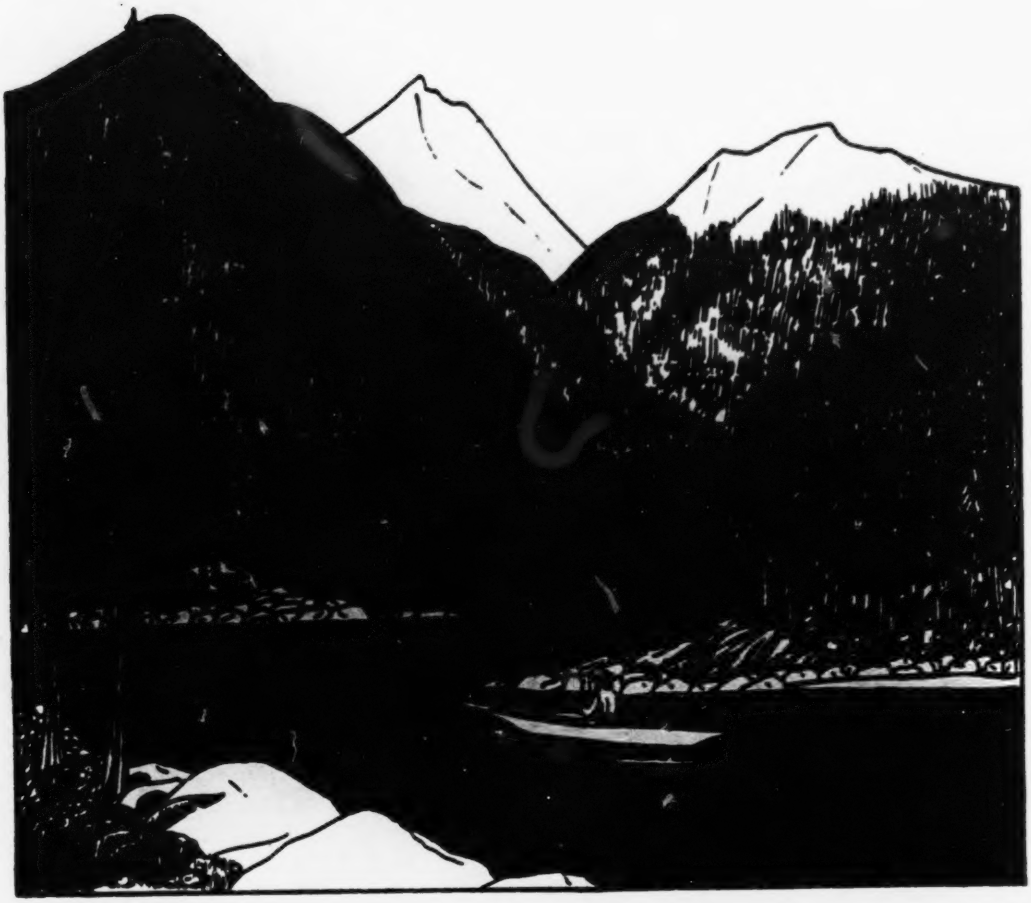

You would have to travel to one of the villages in a wooden canoe -- the forests are too dense, and the mountains too steep to walk far on the land. You might travel miles and miles along the shore, around islands, across rough straits before you would see a Tlingit village.

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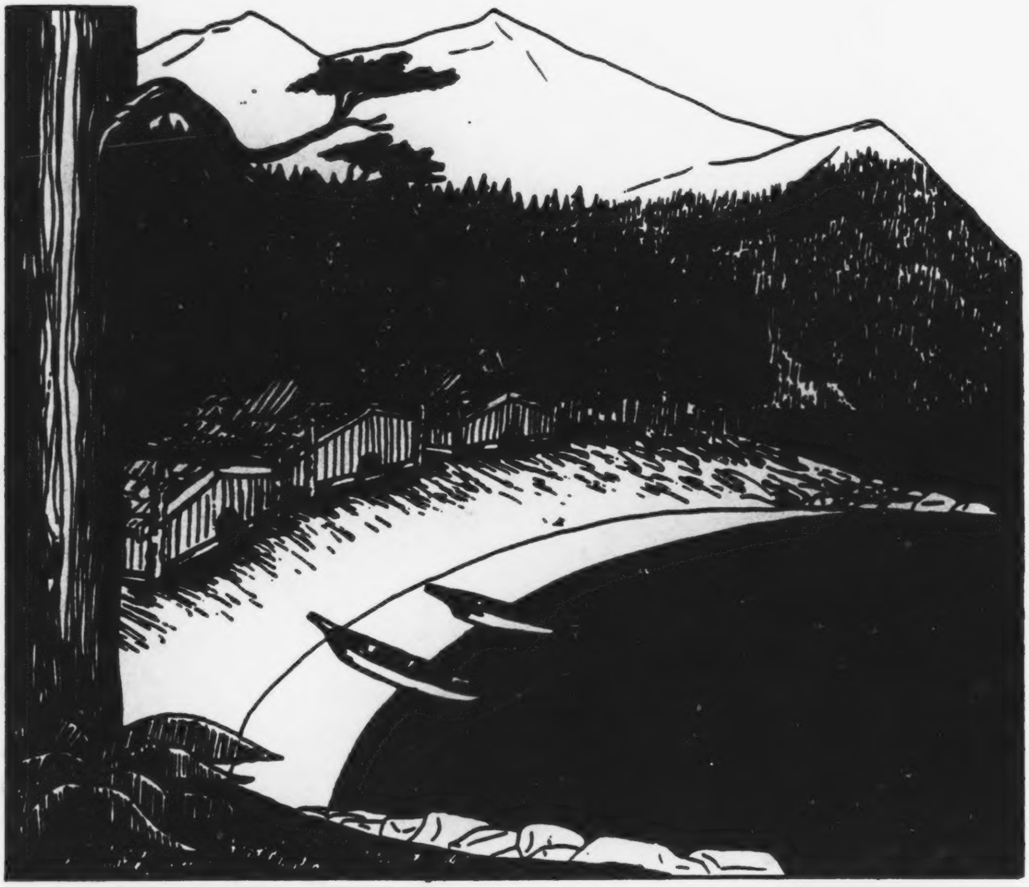

Then one day, you would come around a point and paddle into a quiet cove with a wide curving beach. And you would see, at the edge of the beach and out of reach of the tide, a row of big wooden houses with wide slanting roofs!

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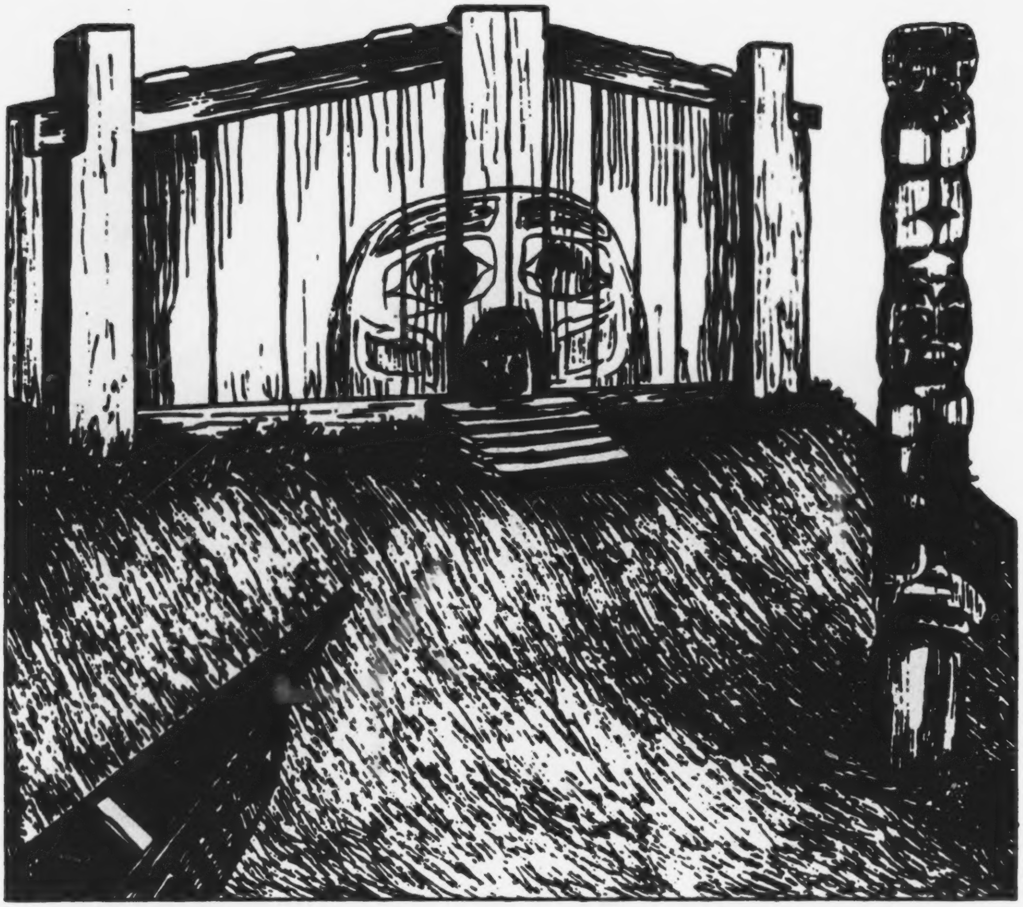

You might paddle up to the shore, beach your canoe, and walk up to the row of houses. You would see that each one has a round opening for a door, and the opening is covered with a skin. Three or four steps lead from the beach up to the doorway.

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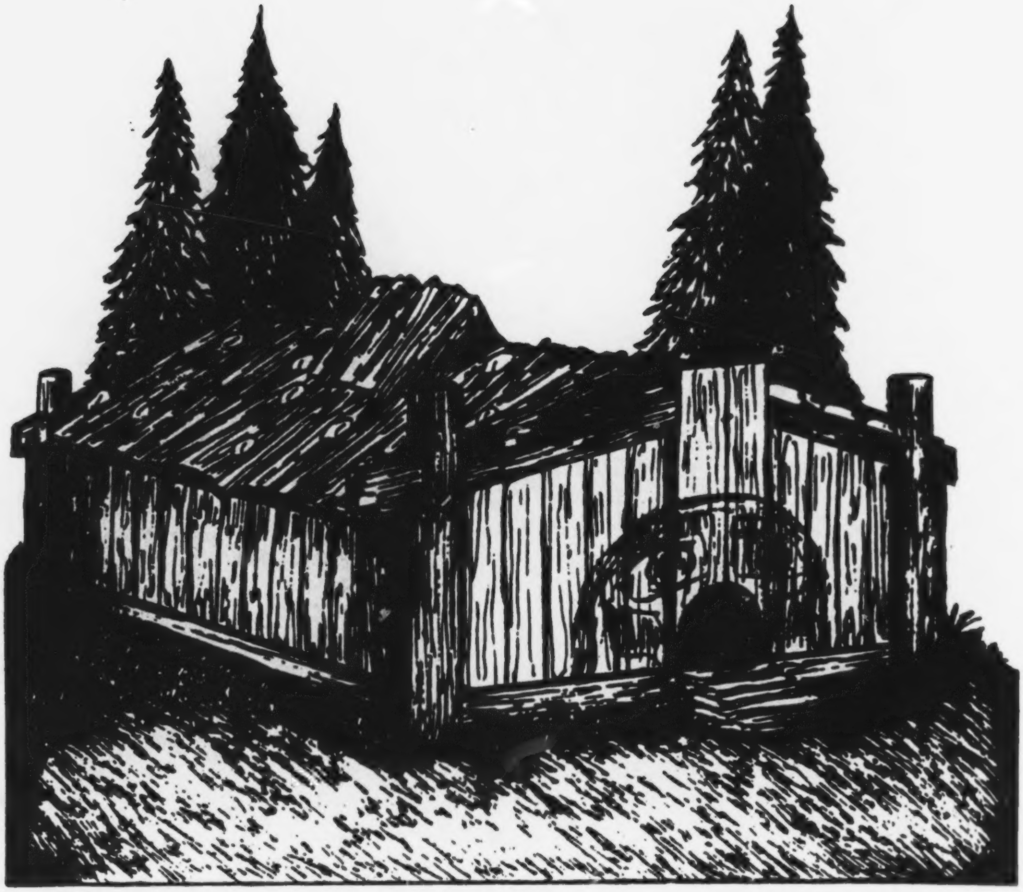

You might decide to walk around one of the houses. It is very large -- large enough for 30 or 40 people to live in it! Its walls are made of wooden planks and its slanting roof is covered with squares of bark. The bark is held down with big rocks and logs.

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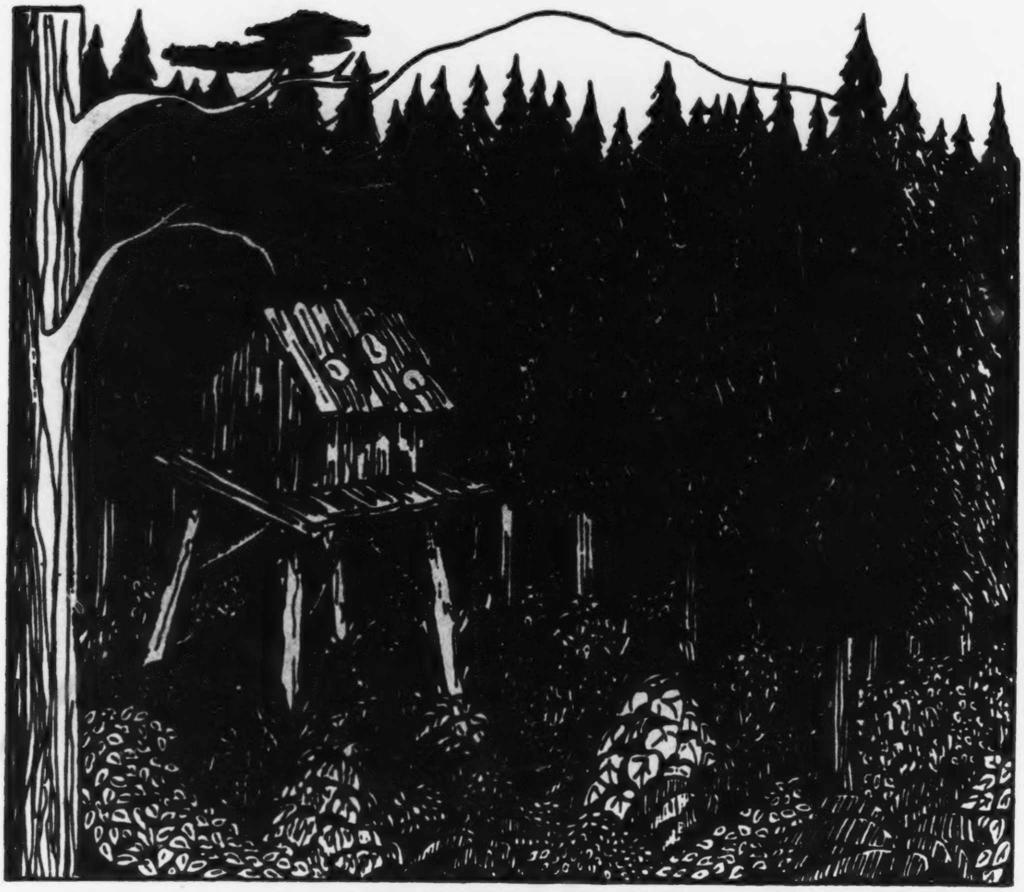

As you walk around the house, you would see that there are no windows or doors on the sides or back. A tall log with notches cut in one side leans against one side of the house. And behind the house, you would see a cache built up high, out of reach of foxes, dogs, or wolverines. Behind the cache, you would see the forest -- spruce, cedar and hemlock trees, tall and full.

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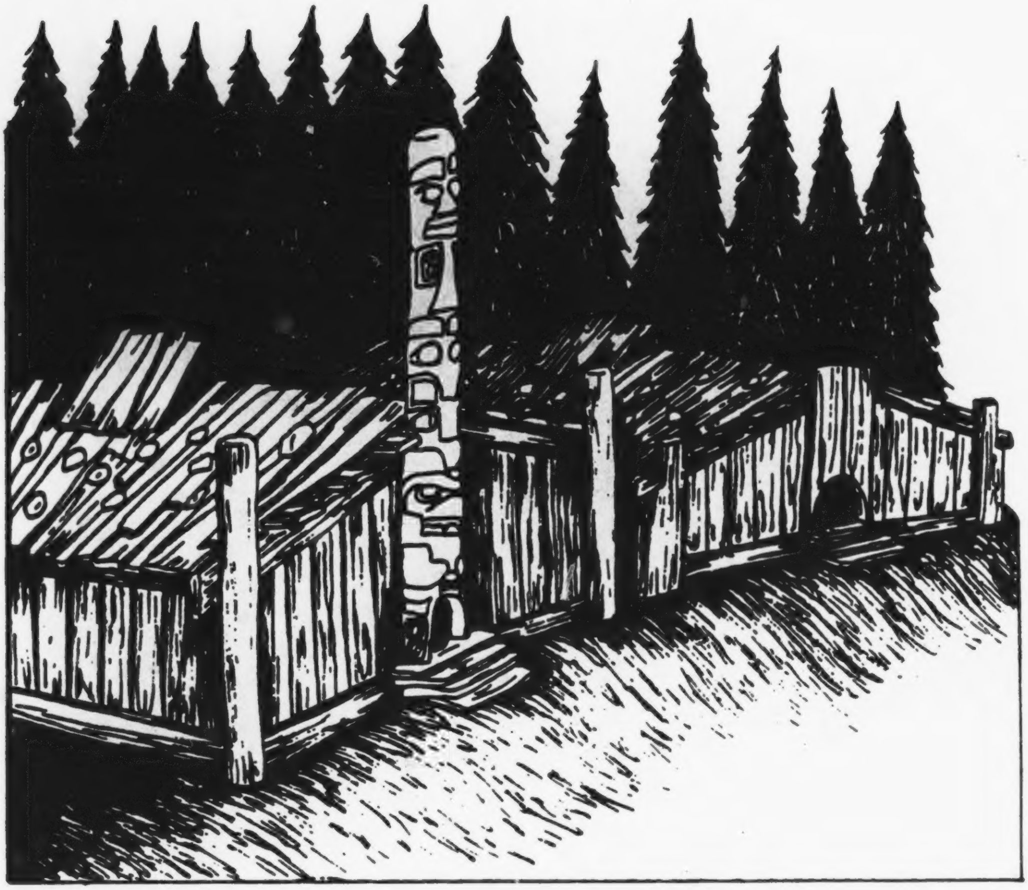

If it were Fall, you might suddenly realize that it is very quiet in the village. You haven't seen a single person since you beached the canoe! You realize that everyone must be at fish camp, but you decide to go into one of the houses anyway. You won't bother anything inside, and you're sure the people won't mind if you just look around.

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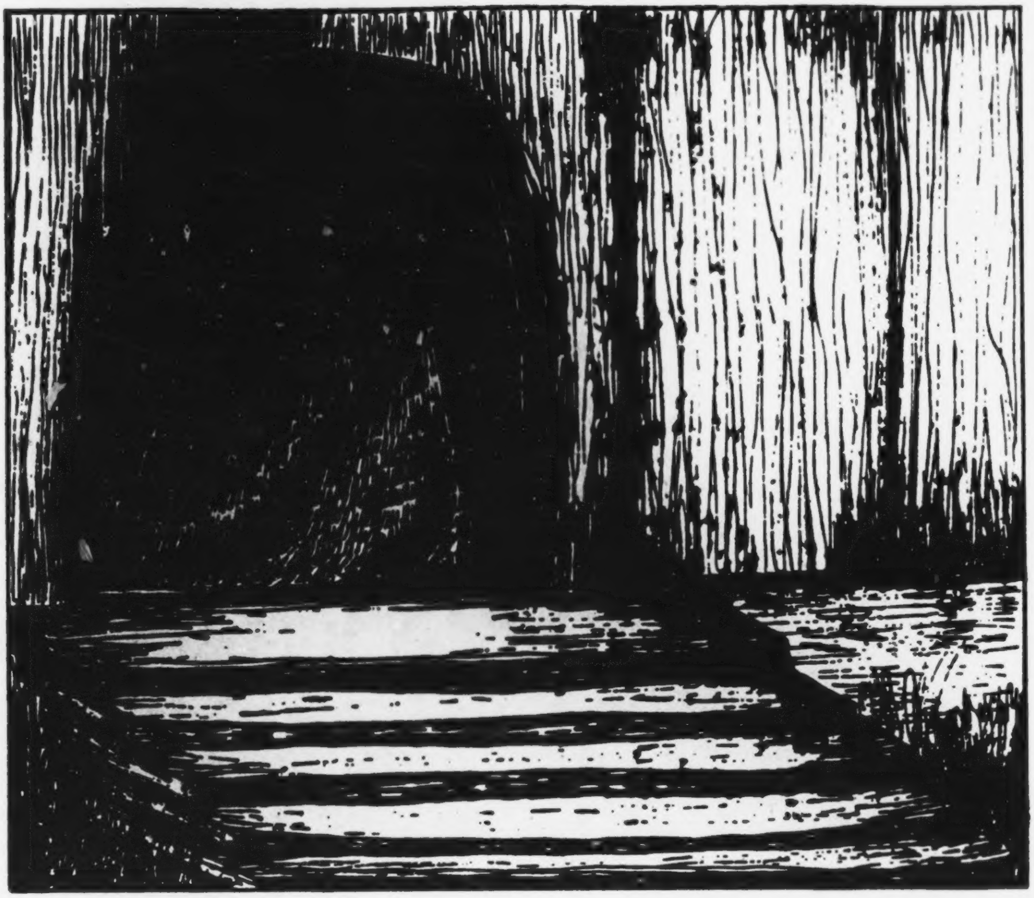

First, you have to push aside the skin hanging in the doorway and crawl through the round hole.

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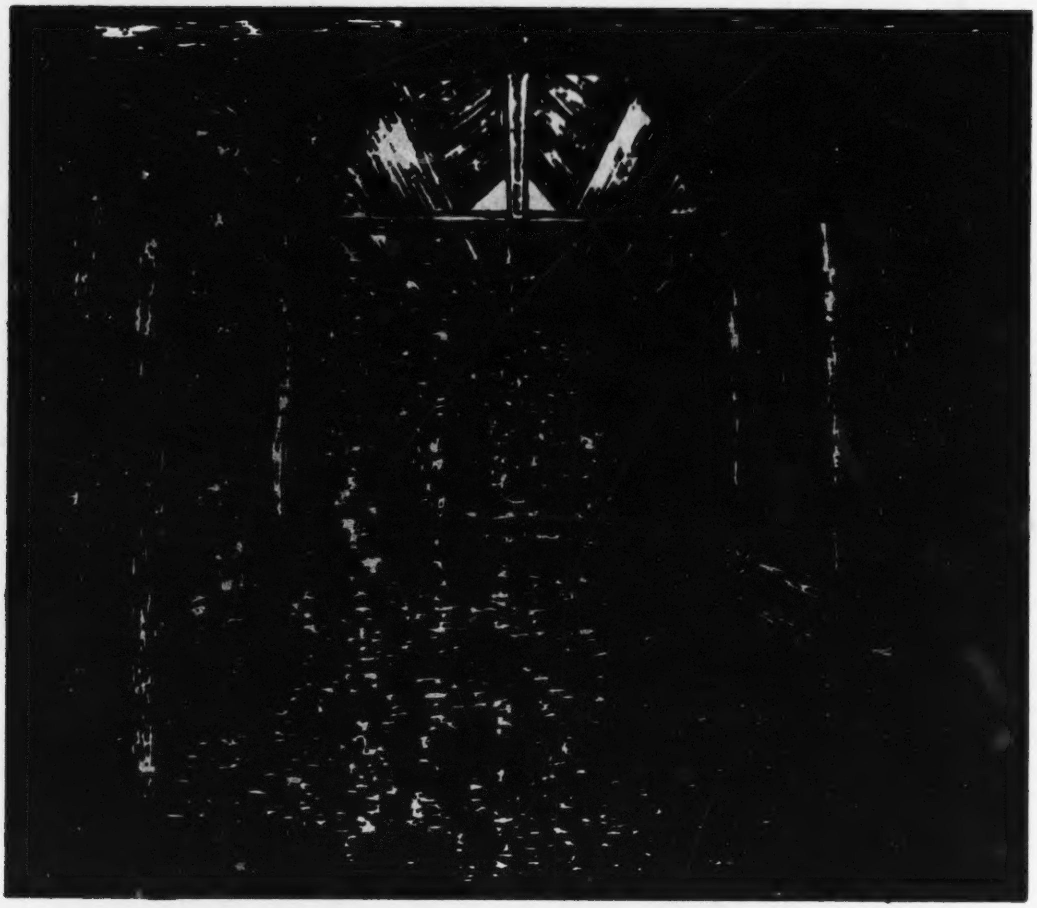

You crawl inside on hands and knees and blink. It is dark inside. As your eyes get used to the dim light, you notice that a bit of light is coming into the house from the ceiling. You look up and see a big hole cut in the middle of the ceiling. The hole is partly covered by a wooden board.

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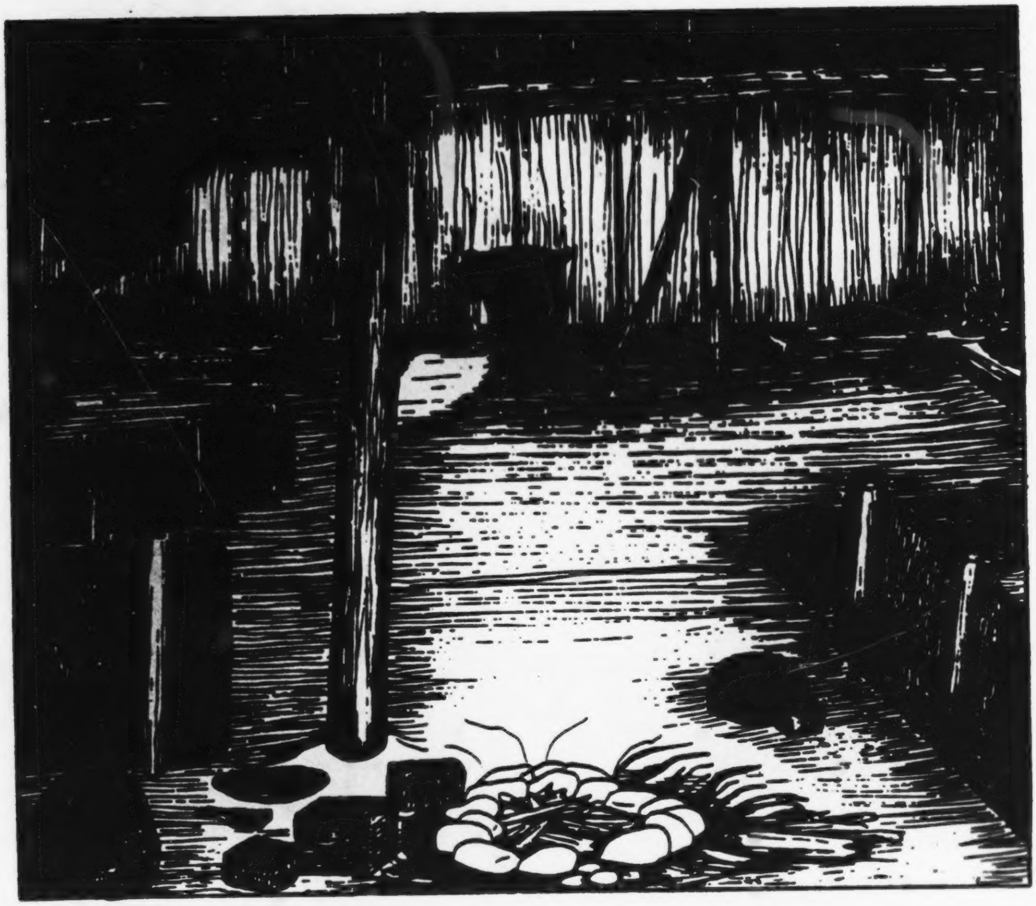

You look down from the ceiling and notice that on the ground right underneath the hole there is a hearth, dug out of the ground and lined with stones. There are bits of charred wood and a few burned bones in the fireplace.

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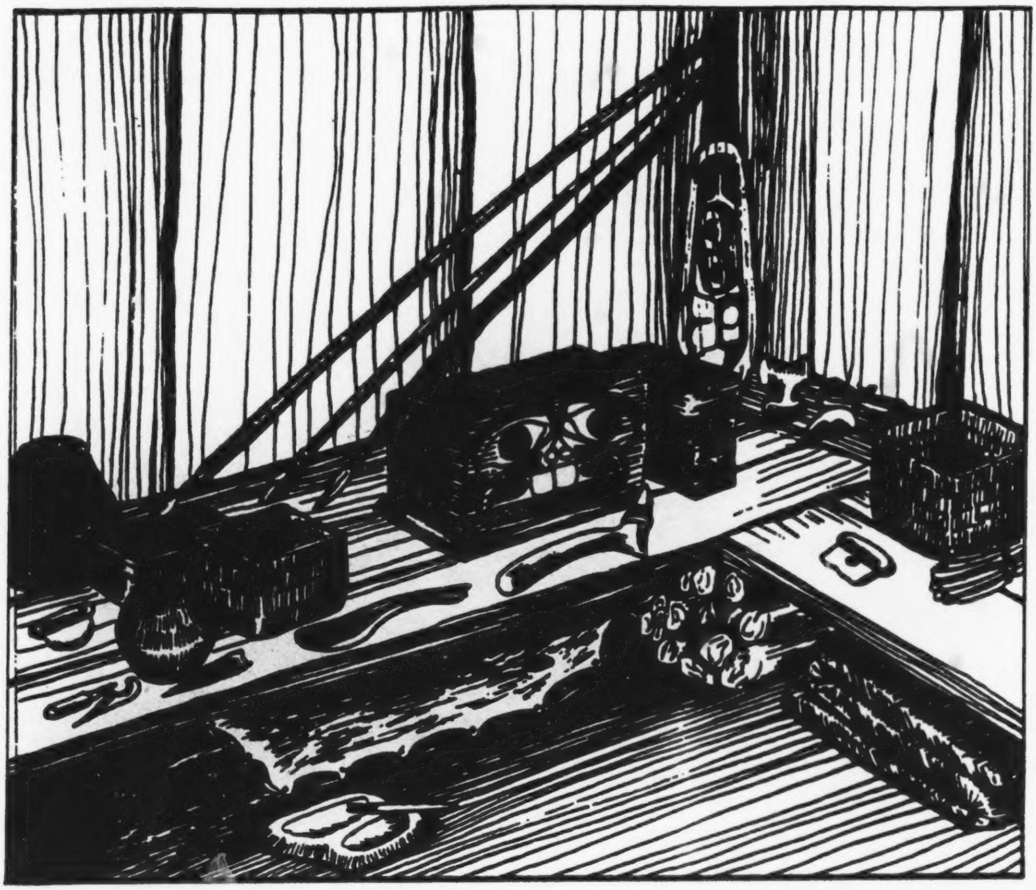

You can see better in the dark room now. You look around and see that you are standing in a very big room. In fact, the whole house seems to be one big room. You are standing on a platform that is about three feet wide. The platform is made of wooden planks. It goes all around the house, and all along it you see stone and wood tools, wooden boxes, baskets, spears -- the things that belong to the people who live in this house.

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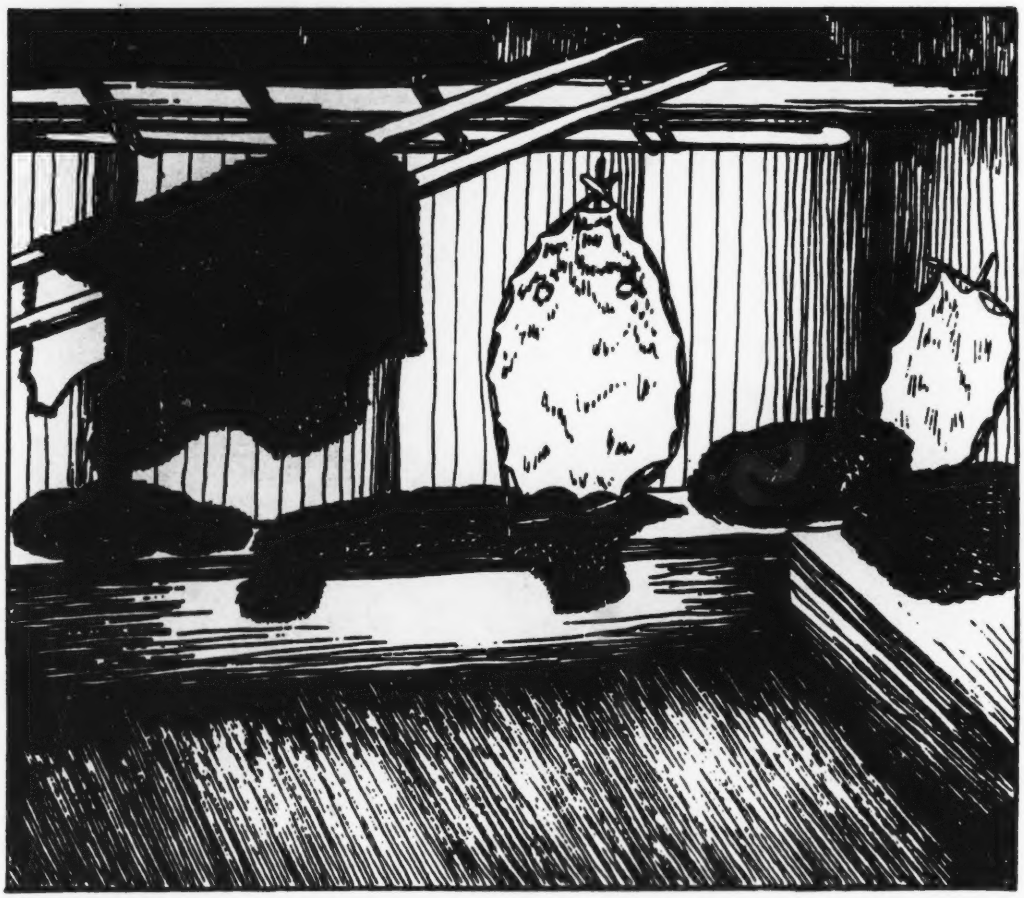

There are rolled up deer and bear skins against the walls.

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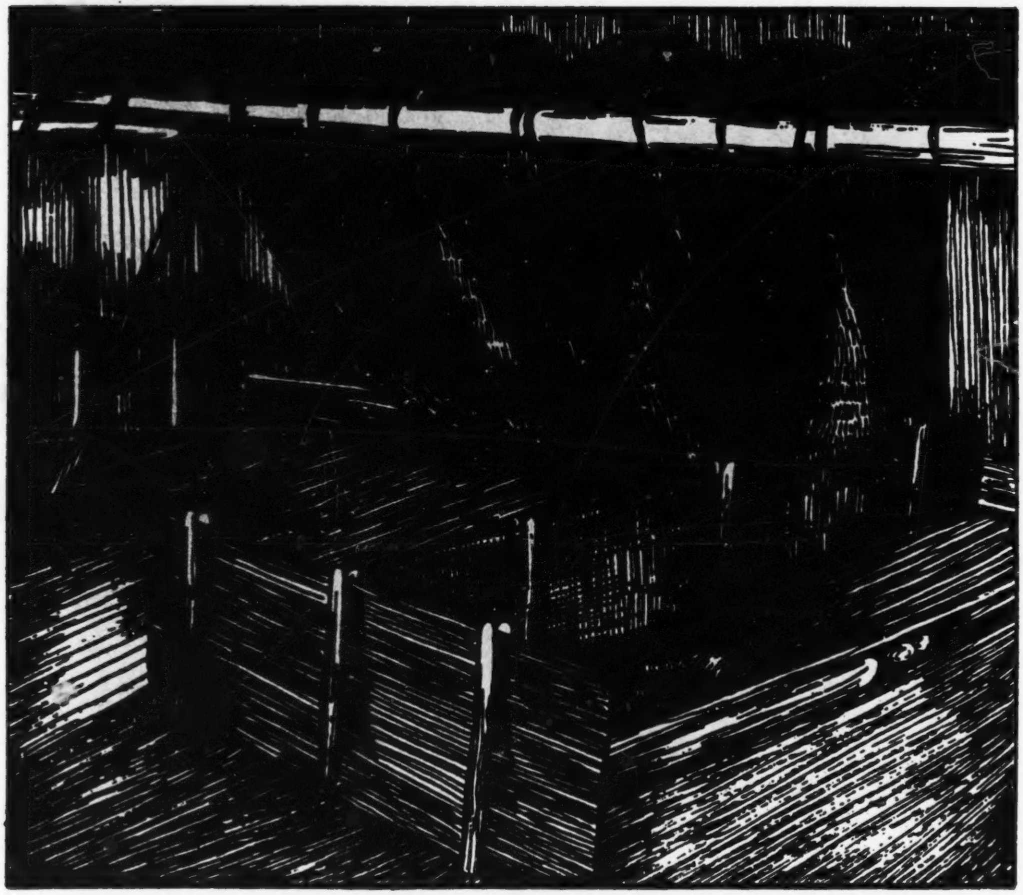

There are mats woven of thin strips of cedar bark hanging on the walls. Mats are also hanging across the platform in some places, divided it into separate little rooms.

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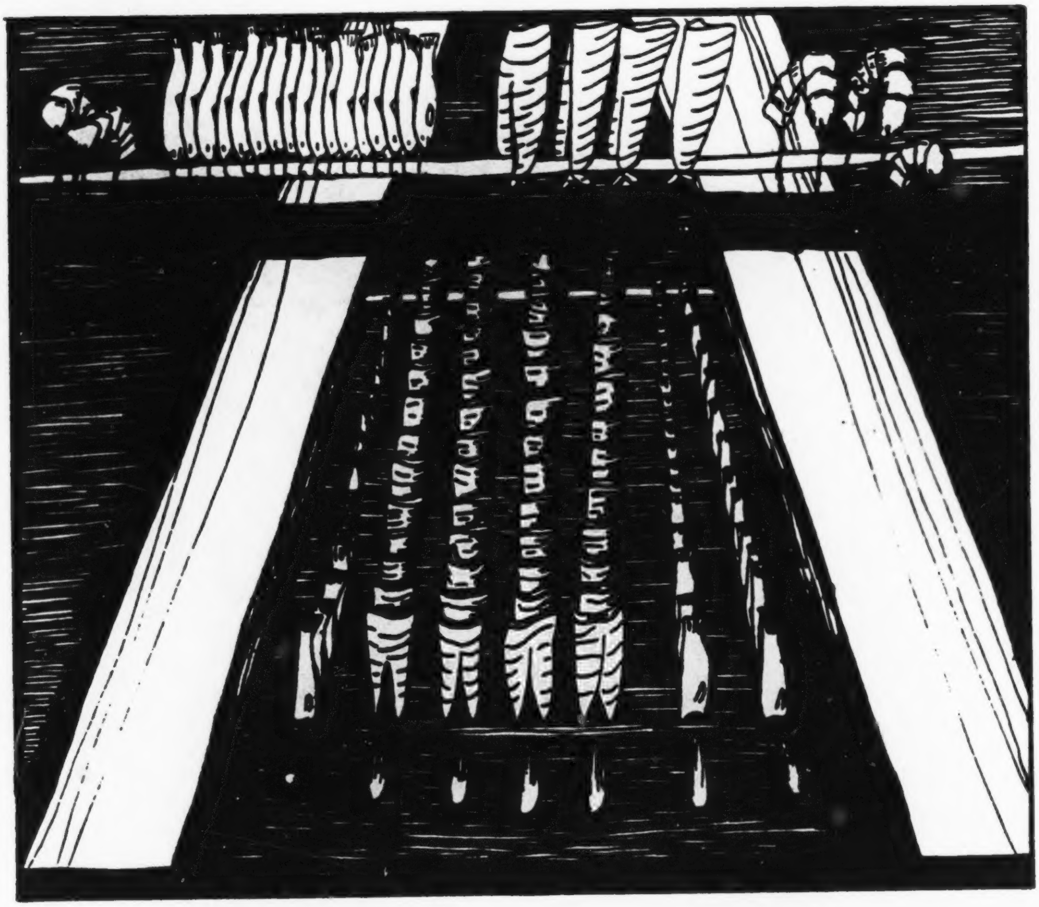

There are strings of clam shells and dried fish hanging from the rafters, right under the ceiling.

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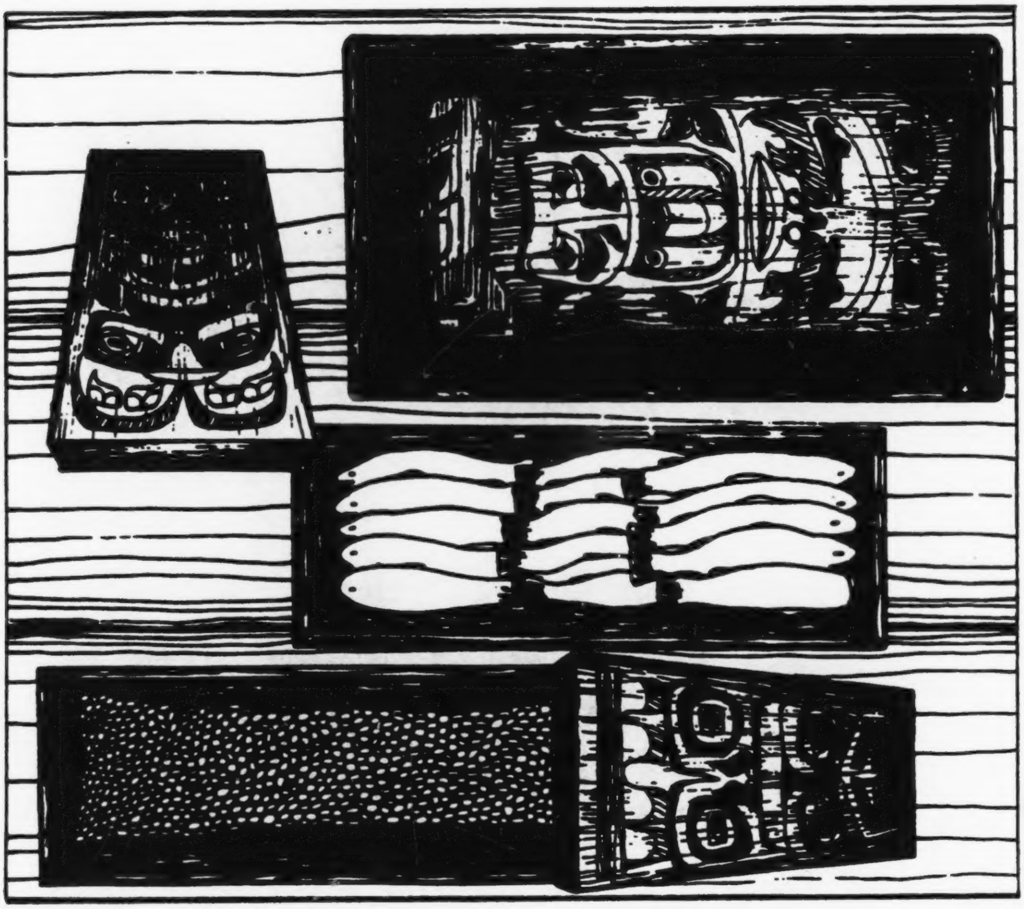

You walk along the platform, all around the house, and peek inside some of the wooden boxes. Some have dried fish or berries in them. Others have fancy skin or bark clothing. One box even has a suit of wooden armor in it!

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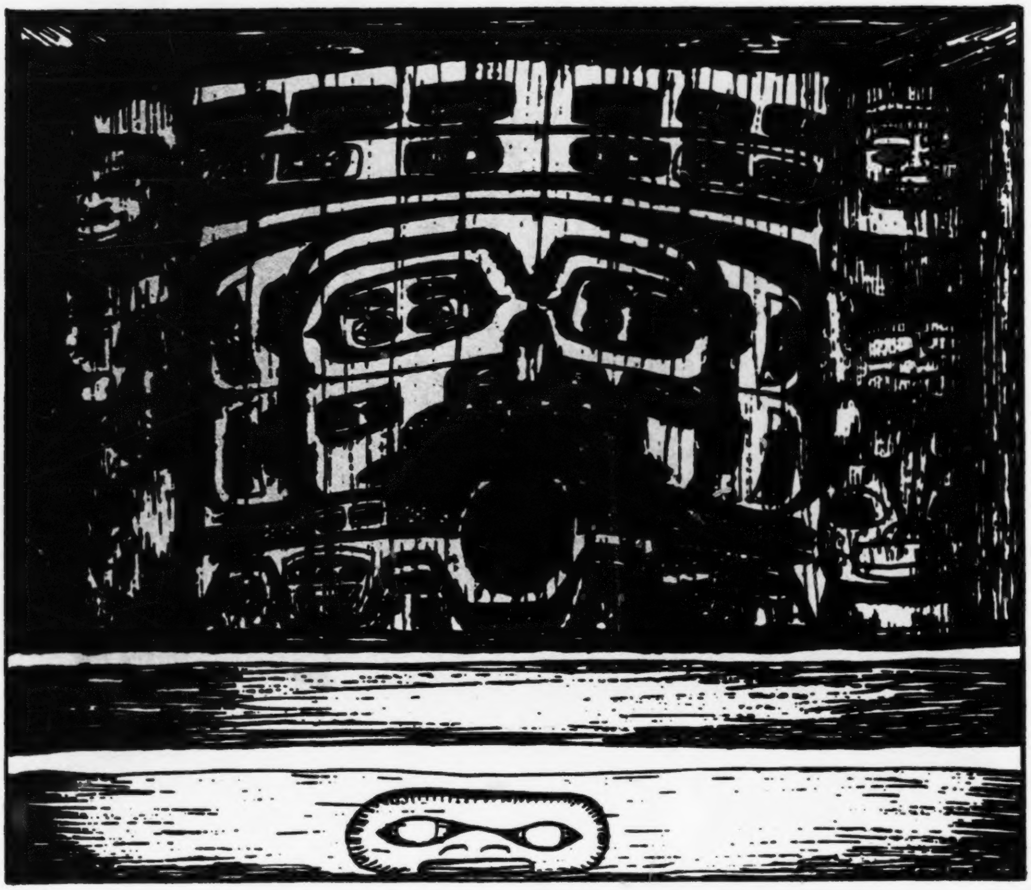

You keep walking along the platform. When you get to the back of the house, farthest away from the door, you look more closely at the back wall. It has carved and painted designs on it. And then you see, for the first time, that there is a round door in the middle of the wall! There must be another room through the door!

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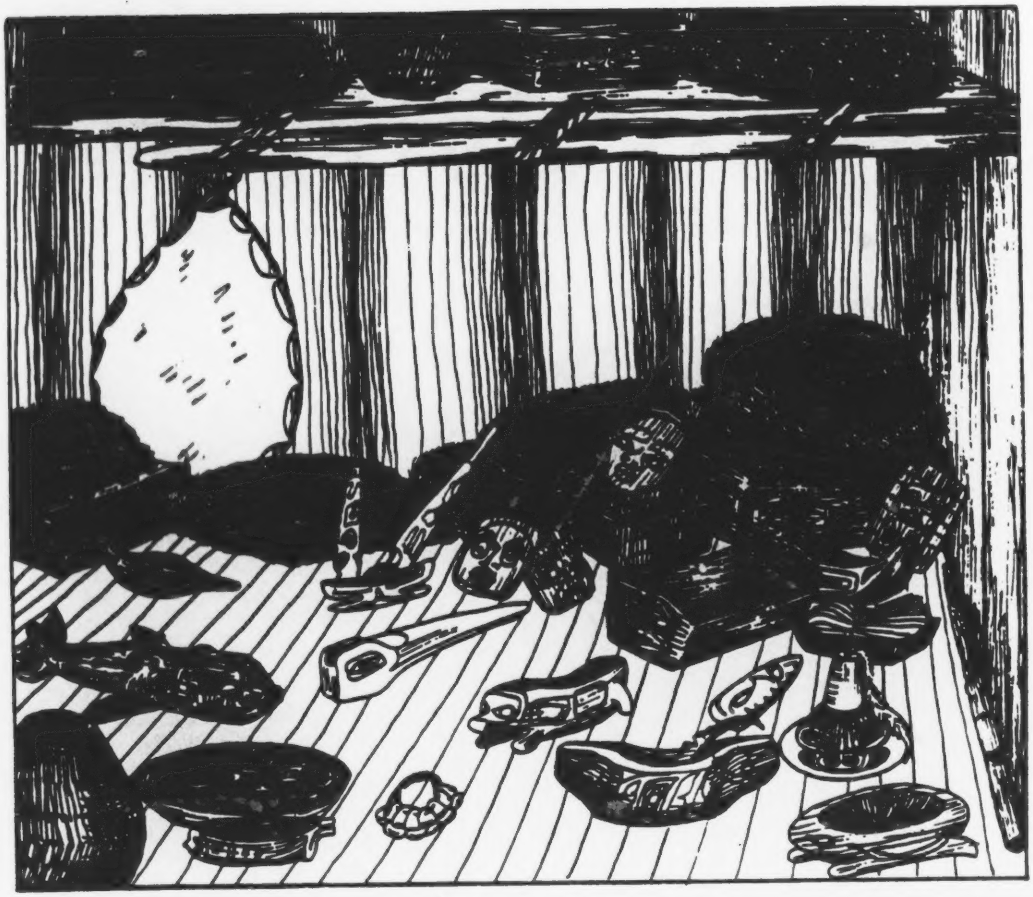

You crawl through the round doorway into a room. There are more rolled up skins against the wall, more boxes and baskets filled with food, clothing, and tools. And there are wooden masks, and decorated sticks, and huge wooden dishes with carvings on the outside too!

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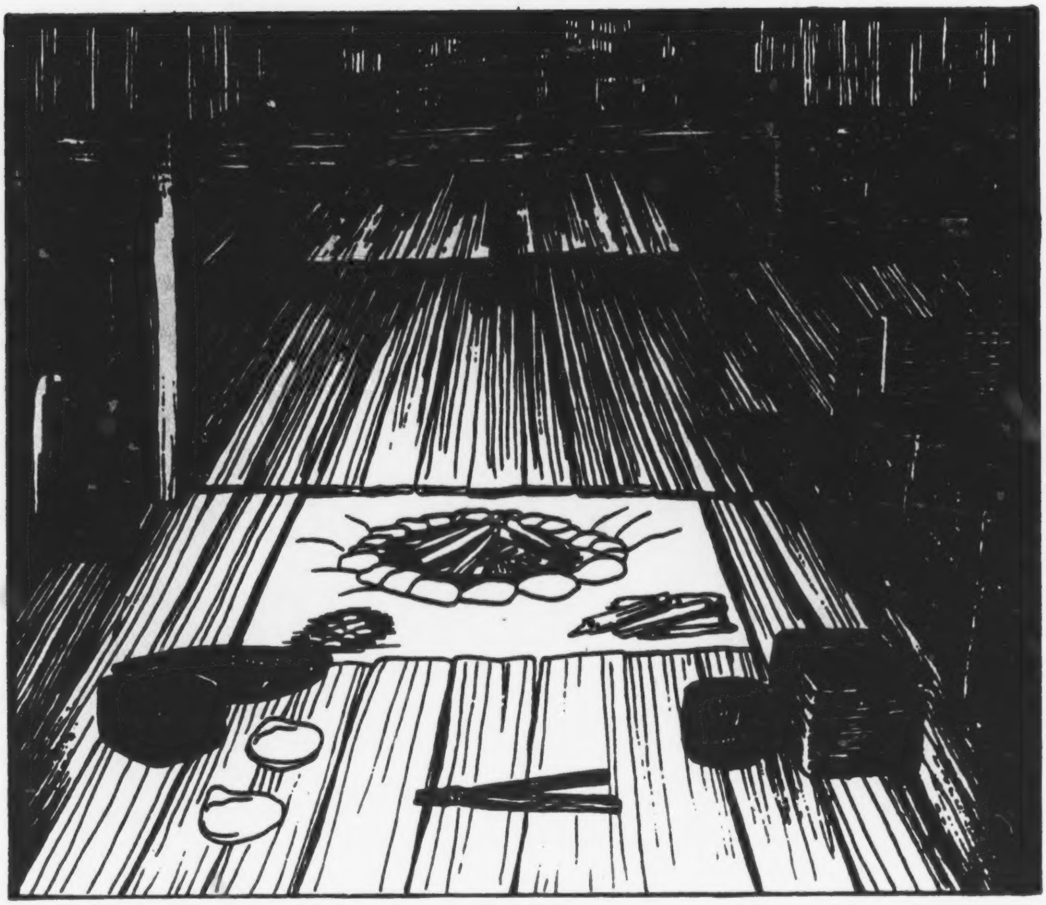

You crawl back through the doorway into the main part of the house. You step off the platform onto the floor. The floor is covered with wooden planks, all the way to the fire pit. You notice some long wooden tongs, spoons, and some more boxes and baskets near the fireplace.

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You might begin to feel a little scared, being in such a big, dark house all alone. You might wish there was a fire in the fire pit, and people telling jokes and cooking meals and mending tools and making baskets. And if you are lucky, you might hear sounds of canoes landing on the beach and people returning home from their summer fish camps!

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Potlatch Procedures

Materials:

- Potlatch script developed by Austin Hammond (Tlingit elder)
- Raven speaker's staff*
- Example of a gift to be made for the second graders
- Resource person for Raven Peace Song*

* Available from the Indian Studies Office

Objectives:

- Students will listen to the teacher explain the sequence of the potlatch that they are hosting
- Students will be able to verbally summarize what is expected of them at their potlatch

Introduction (Set/Purpose)

Review from yesterday's lesson. Ask the students what a potlatch is? Why were potlatches given? Why are we going to host a potlatch? Do you remember which clan we will be representing? Which clan will the second grade class be representing?

Tell the class that we will be going over our potlatch script in detail today. We'll know what we should be doing the day of our potlatch.

We will need to have a chief from this class. The teacher determines who that will be. The chief should be a boy that is willing to memorize several lines and be able to speak in front of a large group of people.

Our chief will need to hire three Eagle artists to make our Raven House front design. After the design is complete, we will host a potlatch and invite the second grade Eagle clan.

Now, go over the potlatch script in detail with the students. Explain each step to the students. Explain that the hosts are responsible for preparing all of the food and they are to make beautiful gifts to give to the Eagle clan. Show the students the gift that they will be making for the Eagle clan...This can be a beaded medallion or paper medallion with an Eagle design on it, and Eagle mask, etc.

Activity (Instruction and Guided Practice)

Tell the students that before the potlatch begins, they'll line up single file. Then when the first person in line goes to the potlatch room, he or she will find button blankets along the wall. That first person must go to the first button blanket to put on. The second person in line will take the second button blanket and so on. (This prevents chaos.)

After putting on the button blanket, everyone will sit quietly while we wait for our guests to canoe to our potlatch.

Our Raven chief will be standing next to our Tlingit elder. As the second grade Eagles enter, their Nakaani will show everyone where to sit.

Then the speaking begins in the script. Read this to the class. Let them know that whenever one of the chiefs stomps his speaker staff three times, it means, "silence, I will speak now."

When the Raven chief asks his clan to serve food, have the third grade Ravens get in their single file. They get a plate of food to give away to the second graders. Again, the first person in line goes to the first second grader to serve their food, etc.

The third graders must remember who they served their food to, because this will be the same person that they give their gift to later during the potlatch.

After the third graders have served a plate of food, they get back at the end of the line and get another plate of food for themselves.

The Raven chief does not serve food. Also, make sure that the Tlingit elder, Tlingit singer/dancer, Eagle chief, the Nakaani, and the second grade teacher get served a plate of food, too.

Reinforce to the students that they may be trying new foods. Try it and if you don't like it, place it to the side of your plate. Don't make faces or noises, because this does not show respect!

After eating, the trash will be collected. Then, the Raven chief will tell his clan to give away the gifts. Remind the students to give their gift to the same person that they served the food to.

Then, the Eagle chief will thank the Ravens. At that point, the Tlingit dancer/singer will play the Raven Peace Song. The Ravens will sing and dance to this song. Tell the students that we are fortunate that a Tlingit will come and teach us this song. This song belongs to someone else and not everyone can teach this song.

Activity (Instruction and Guided Practice) cont.

Reinforce to the students that we need to show respect toward this person when they come into our classroom to teach us the Raven Peace Song.

After we sing and dance at the potlatch, our Raven chief will ask the Nakaani to give an extra special gift to the three second grade artists that made our Raven House front design. This gift can be magic markers, colored pencils, etc.

Then the Eagle chief will thank us for the special gifts. Our Raven chief will respond. Again, the Eagle chief will thank the Ravens. All the Eagles will stand up and say "Goonulcheesh", (thank you), in Tlingit.

At this point, all the Ravens should stand in their line and have their hands out. As the second graders leave our potlatch, shake their hand and say "Goonulcheesh" to our Tlingit elder, Tlingit singer/dancer, the adults that prepared the food and the parents.

Next, take off the button blanket and neatly fold it up and place it where you found it.

Activity (Closure)

After the potlatch, ask the students what they learned about the potlatch. Did they notice the amount of work that the Tlingits must have gone through to prepare for their potlatches?

RAVEN-EAGLE POTLATCH CEREMONY

1. Eagles arrive in their canoe, singing the Getting Ready Song.

2. Eagles put on dance regalia and enter, singing the Going In Song.

3. Nakaani seats Eagles along both sides of the room.

   Raven Host - (asks Nakaani) "Are any more coming?"
   Nakaani - "No, all are here."

4. Raven Host - "My dear Grandfathers, my fathers, my father's brothers, my aunts, I am glad you have come. All the people will see the Raven design that you have made for our house and we will feel better."

   Eagle Headperson - "My sons, we wanted to do this to hold your name high, so the people will know that you live here. We will be glad, too, my dear sons."

5. Raven Host - "Ravens, please serve the food to the Eagle clan." (Everyone will eat, the Ravens serving the Eagles before they eat).

6. Raven Host - "We made these medallions for you so that you can dance with us. You can keep it to take home to think of us."

   Eagle Headperson - "Goonulcheesh. We will think of you every time we wear our medallions and dance, my dear sons." (Ravens and Eagles will sing and dance the Raven Flirting Song).

7. Raven Host - "Grandpa (or our Tlingit elder) would like to say a few words now.

8. Raven Host - "Now we want to pay you for the Raven design that you have made for us. Nakaani, come here to pay our artists." (Nakaani will pass treats to the Eagle artists).

   Eagle Headperson - "Thank you for what you have given us. We will enjoy it. Goonulcheesh."

9. Raven Host - "We know how you love us. You show us by your patience in sitting with us. And now it is your turn to speak."

   Eagle Headperson - "Thank you for inviting us. We appreciate it. Now we will hold our head high when we see your new house front. The ones who are sitting here feel the same and I'm going to ask them to stand to say thank you." (Eagles all stand and say, "Goonulcheesh")

10. Eagles leave, singing the Going Out Song. (They shake the Raven's hands as they walk out).

Juneau Indian Studies 1986

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Potlatch Gifts

Materials:

- The Bentwood Box by Nan McNutt*
- 30 medallion designs and instructions*
- 30 medallion kits*
- For paper medallions: glue sticks, scissors, crayons or colored pencils
- For beaded medallions: tracing paper, paper punch, marker

Preparation:

Depending upon class time, choose either the paper medallion kit which takes 1.5 days or the beaded medallion kit which takes 3 days. Prepare needed materials as stated in the instruction handouts.

* Available from the Indian Studies Office

Objectives:

- Students will list the traditional Tlingit colors and how they were made
- Students will label the basic northwest coast design elements
- Students will make a gift to be given to a second grader at their potlatch
- Students will practice their patience and sharing skills

Introduction (Set/Purpose)

Explain to the students that the Tlingits used only a few colors. They made white, red, black and blue-green from the natural resources. (Refer to Nan McNutts book, The Bentwood Box.) One way that these colors were made was through the combination of salmon eggs with white clay or shells to produce white. Salmon eggs and charcoal or graphite to make black. Red clay and salmon eggs made red. The use of plants, berries, etc. were also used to produce dyes.

Then tell the students that the Tlingits used similar design elements throughout their art works. (Refer to Nan McNutts book, The Bentwood Box.) Draw these shapes on the chalkboard.

Activity (Instruction)

Reinforce the design elements by giving the students a Tlingit design to label the design elements. (Refer to handout sheet of a sockeye salmon, or gaat in Tlingit.) Also, have them write the Tlingit colors onto the same handout sheet.

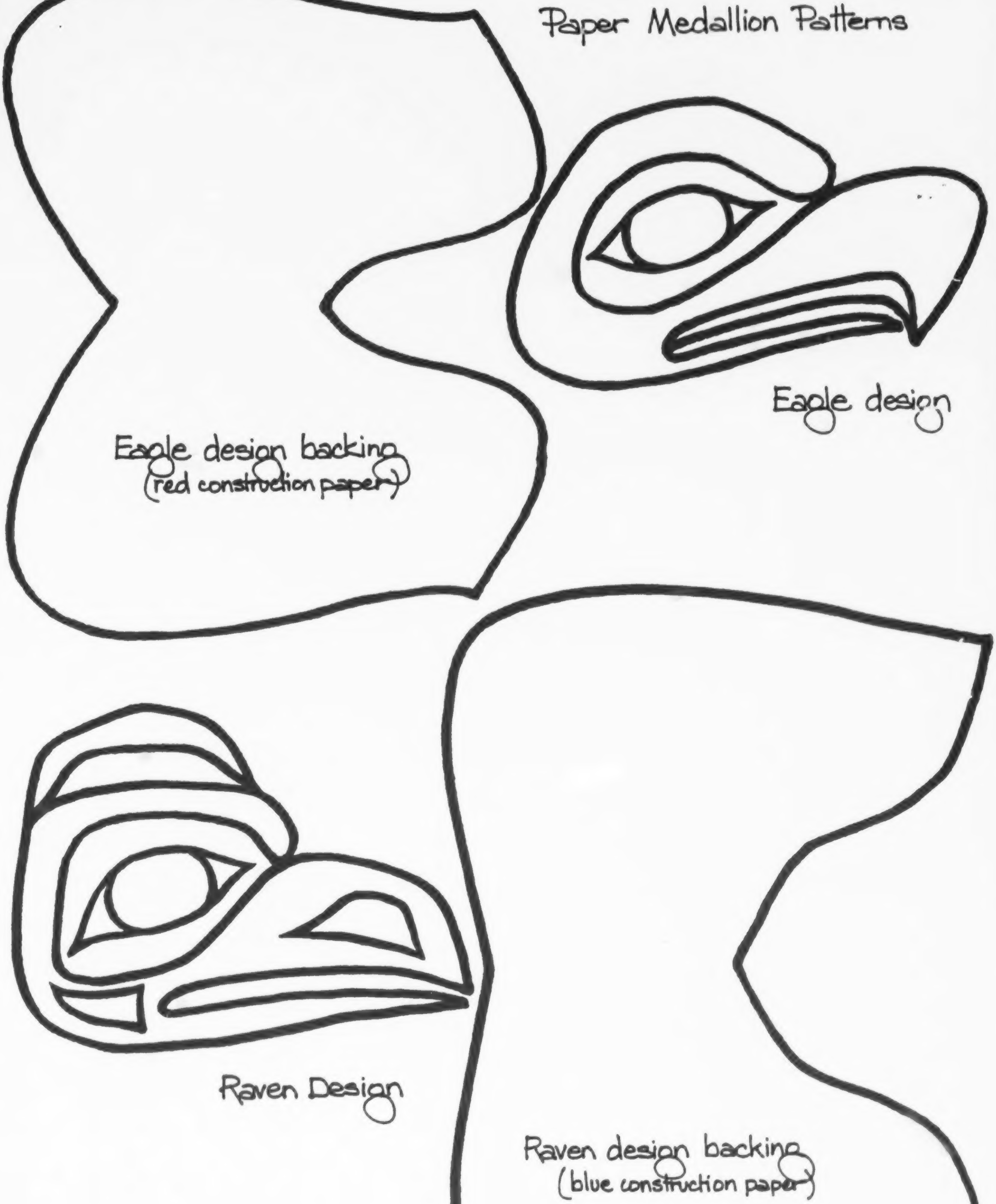
Activity (Guided Practice)

Students will label the design elements on the salmon and list out the Tlingit colors.

Teacher Note:

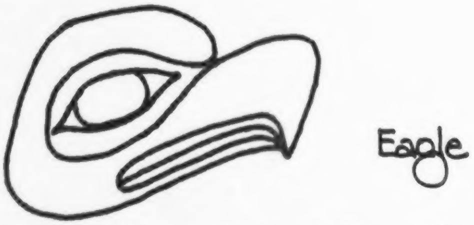
Two medallion designs are shared on the following pages to offer you choice in consideration for the time available.

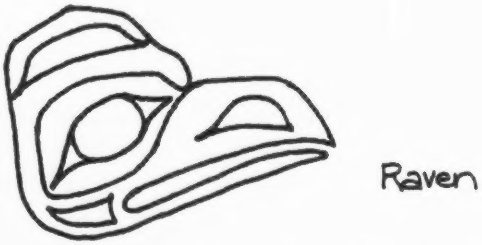
Paper Medallion Patterns


Eagle design
Eagle design backing
(red construction paper)
Raven Design
Raven design backing
(blue construction paper)

Third Grade - Planning and
Hosting a Tlingit Potlatch
Potlatch Gifts (page 1 of 4)

How to Make a Paper Medallion

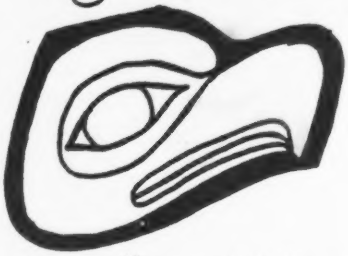


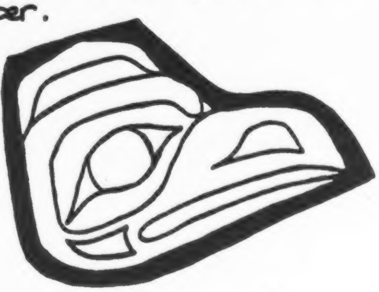


1. Color the Eagle and Raven designs. Use the colors that the Tlingits used:

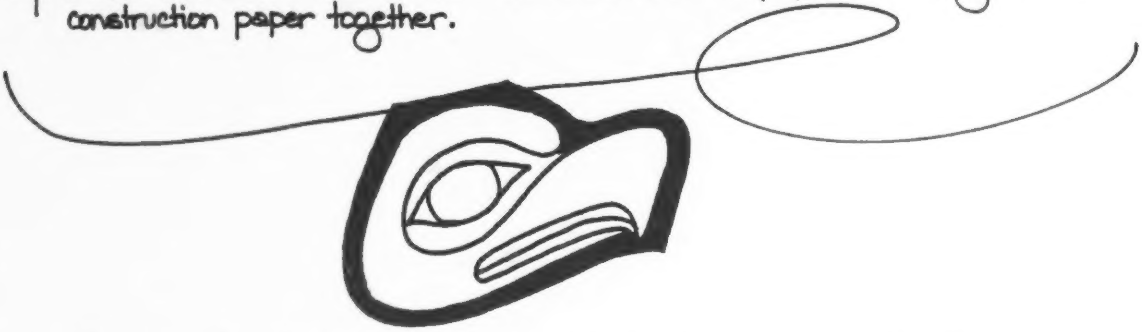
   Black, Red and Blue Green

2. After the designs are colored, cut them out.
3. Glue the Eagle design onto the red construction paper and the Raven design onto the blue construction paper.

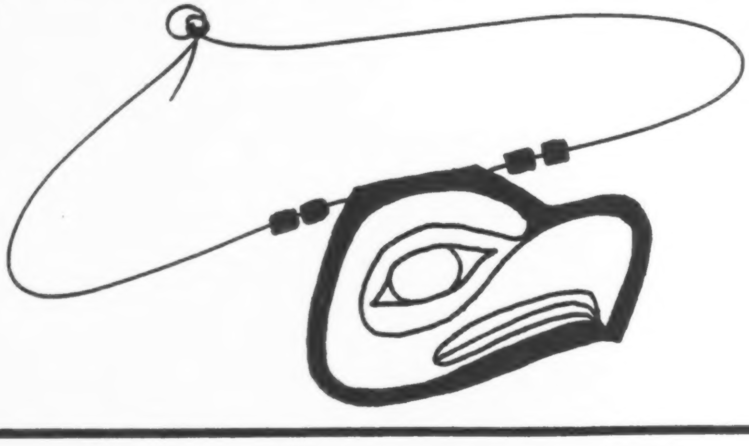




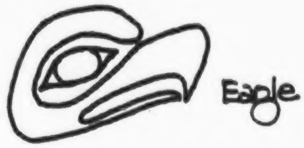
4. Place the cord between the colored construction paper. Then, glue the construction paper together.

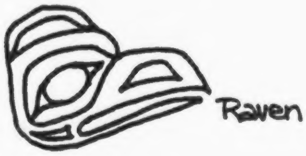


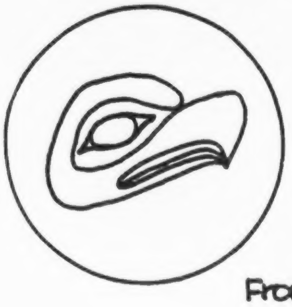
5. Place the beads onto the cord and tie the ends together.

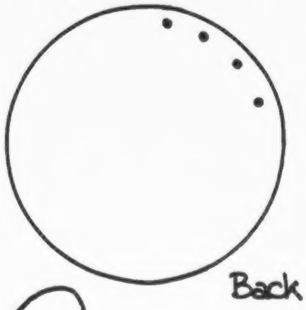


How to Make a Beaded Medallion

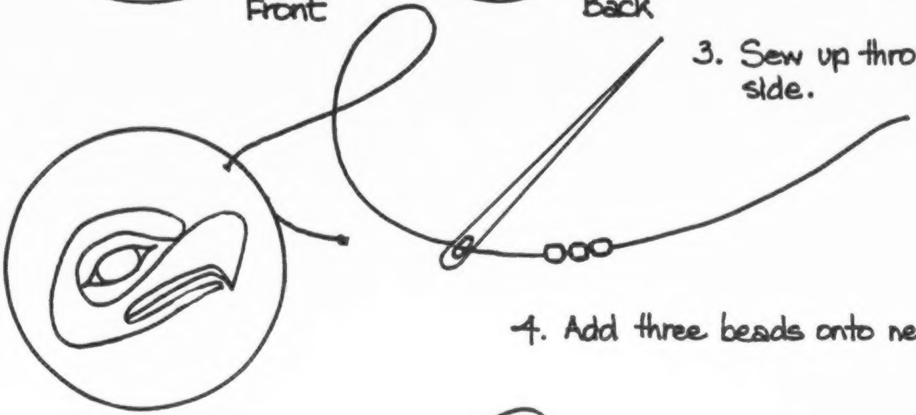




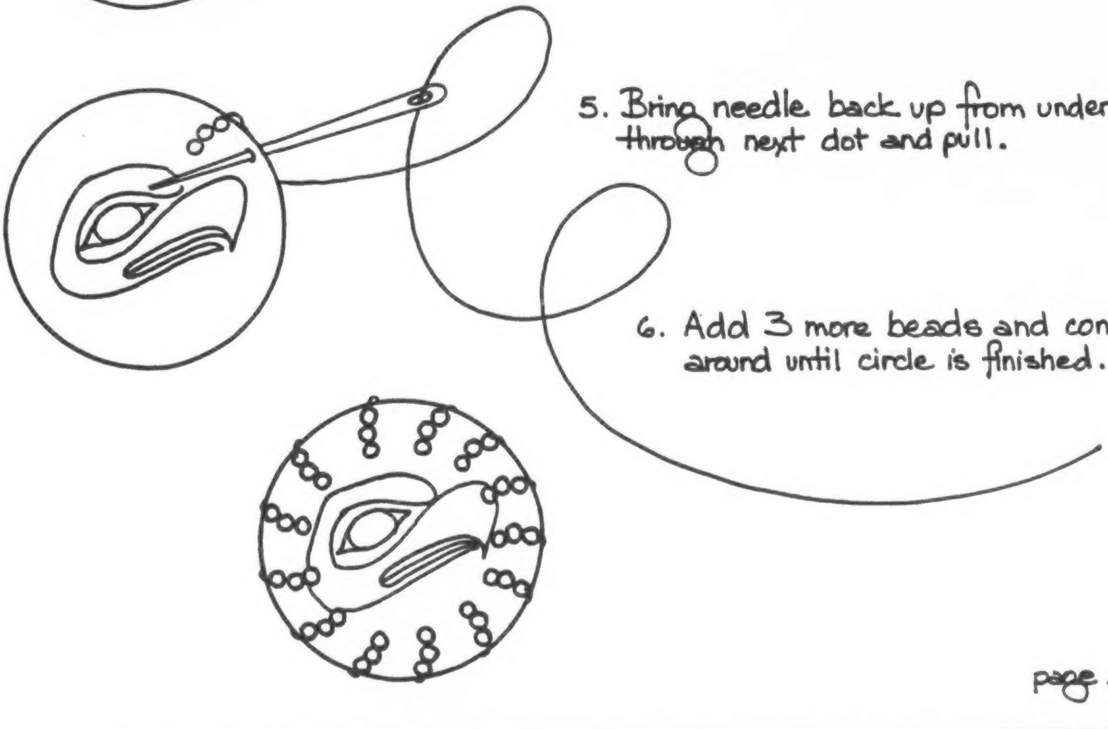




1. Trace eagle or raven designs onto front with tracing paper.
2. Draw beading guide on back side. Space dots about 1/4" apart.



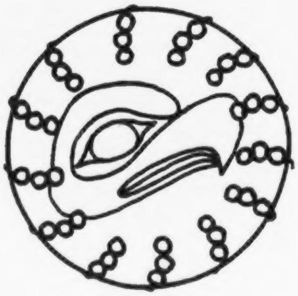
3. Sew up through dot on back side.
4. Add three beads onto needle.



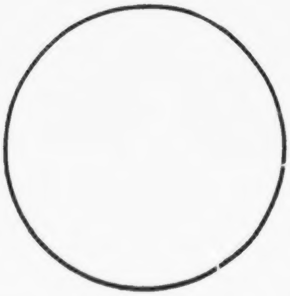
5. Bring needle back up from underneath through next dot and pull.
6. Add 3 more beads and continue around until circle is finished.

Third Grade - Planning and Hosting a Tlingit Potlatch
Potlatch Gifts (page 3 of 4)

page 1

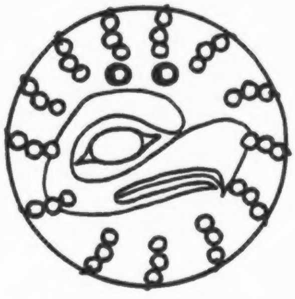


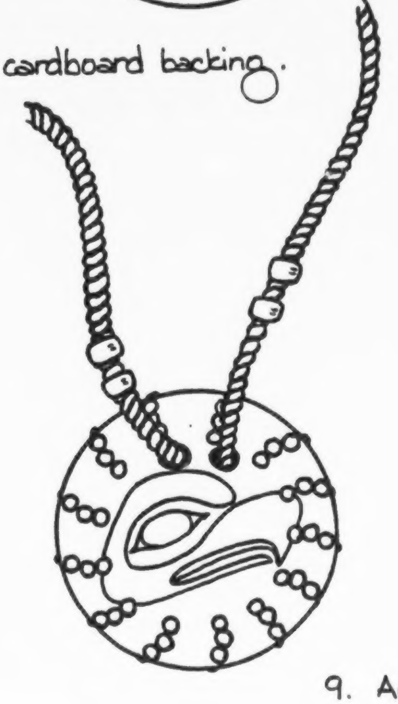
Front



Cardboard backing

7. Glue back of front onto cardboard backing.





8. Use a hand punch and punch 2 holes through the medallion.

9. Add yarn

10.

10. Add 1 blue bead and 1 red bead to each strand of yarn (4 beads total).

11. Tie ends of yarn together.

Third Grade - Planning and Hosting a Tlingit Potlatch
Potlatch Gifts (page 4 of 4)

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Learning a Potlatch Song

Materials:

- Tlingit resource person to teach The Raven Peace song and the dance movements that accompany the song*
- Drum and drumstick*

* Available from the Indian Studies Office

Objectives:

- The students will learn the history of one clan song and how it is used today
- The students will begin to learn the words to The Raven Peace song and the dance movements that accompany it

Introduction (Set/Purpose)

Introduce the Tlingit resource person. Remind the students to show their respect. This song is owned by the Raven clan. Not just anyone can teach this song. You need permission from an elder to teach the song. We are fortunate to have someone come and share their knowledge with us. The resource person will be your teacher. This song is about a Raven flirting with an Eagle.

Activity (Instruction and Guided Practice)

The resource person will sing and the students will follow along. Then the resource person will demonstrate how the girls dance and how the boys dance. All students will try their skill at dancing. The teacher becomes the assistant for the resource person. The teacher will help whenever possible.

Activity (Independent Practice)

Tell the students to practice singing The Raven Peace song and practice their dance movements.

Activity (Closure)

Have the students thank the resource person for teaching them how to sing and dance.

Third Grade Lesson Plans

Unit: Planning and Hosting a Tlingit Potlatch

Lesson: Potlatch Day

Materials:

- A Tlingit elder to speak at the potlatch
- A Tlingit singer/dancer to help with the songs
- Adults to help prepare the native foods and to help pass out the food to the parents and guests
- One large room -- larger than a normal size classroom, but smaller than a gym
- Decorate the inside of the room with Tlingit artifacts, i.e., i.e., wooden platforms, varieties of furs to lay on the floors and on top of the wooden platforms, button blankets to hang on walls, fake fire pit with fake fish roasting, bentwood boxes, baskets, etc. (Refer to potlatch picture)
- Decorate the outside of the room with the second graders' Raven design hung above the door. Use duct tape, scissors, and staplers to hang the Raven design and any other designs being used
- Tlingit foods such as smoked salmon (prepared by the second grade class), berries, herring eggs, black or red seaweed, pieces of eulachon fish and halibut, etc.
- An electric mixer to whip the soapberries, knife, cutting board, hot plate and pot to boil the herring eggs, a platter and a table to place the foods on
- The food will be served by the third graders. The following is needed to serve the food: small paper plates for two classes, small paper cups and plastic spoons for the berries
- Gifts for the Eagle artists (i.e., magic markers, crayons, etc.)

Preparation:

It takes two to three hours to decorate the potlatch room. It takes another hour to prepare the food for the potlatch.

* All materials are prepared by the Indian Studies Office

Objectives:

- Students will participate in a potlatch
- Students will learn to appreciate the concept of respect toward others, especially their elders
- Students will taste different Tlingit foods
- Students will sing and dance the Raven Peace Song
- Students will give food to the second graders
- Students will give a gift to the second graders
- Students will observe what occurs at a potlatch
- Students will listen to an elder talk about respect toward everyone and everything

Introduction (Set/Purpose)

Before the potlatch begins, remind the students that this potlatch is a time of respect. Ask them how we show our respect. Briefly, go over the potlatch script once more.

Activity (Instruction and Guided Practice)

Have the students put both the Eagle and the Raven medallions around their necks. Line students in one line with the leader in front. Dress the leader in a special button blanket, cedar bark hat and a speaker's staff.

Take the students to the potlatch room. Have them put on their tunics or button blankets and sit quietly while we wait for our guests to arrive.

Refer to Potlatch Procedures for detailed instructions of what is expected at the potlatch.

Activity (Closure)

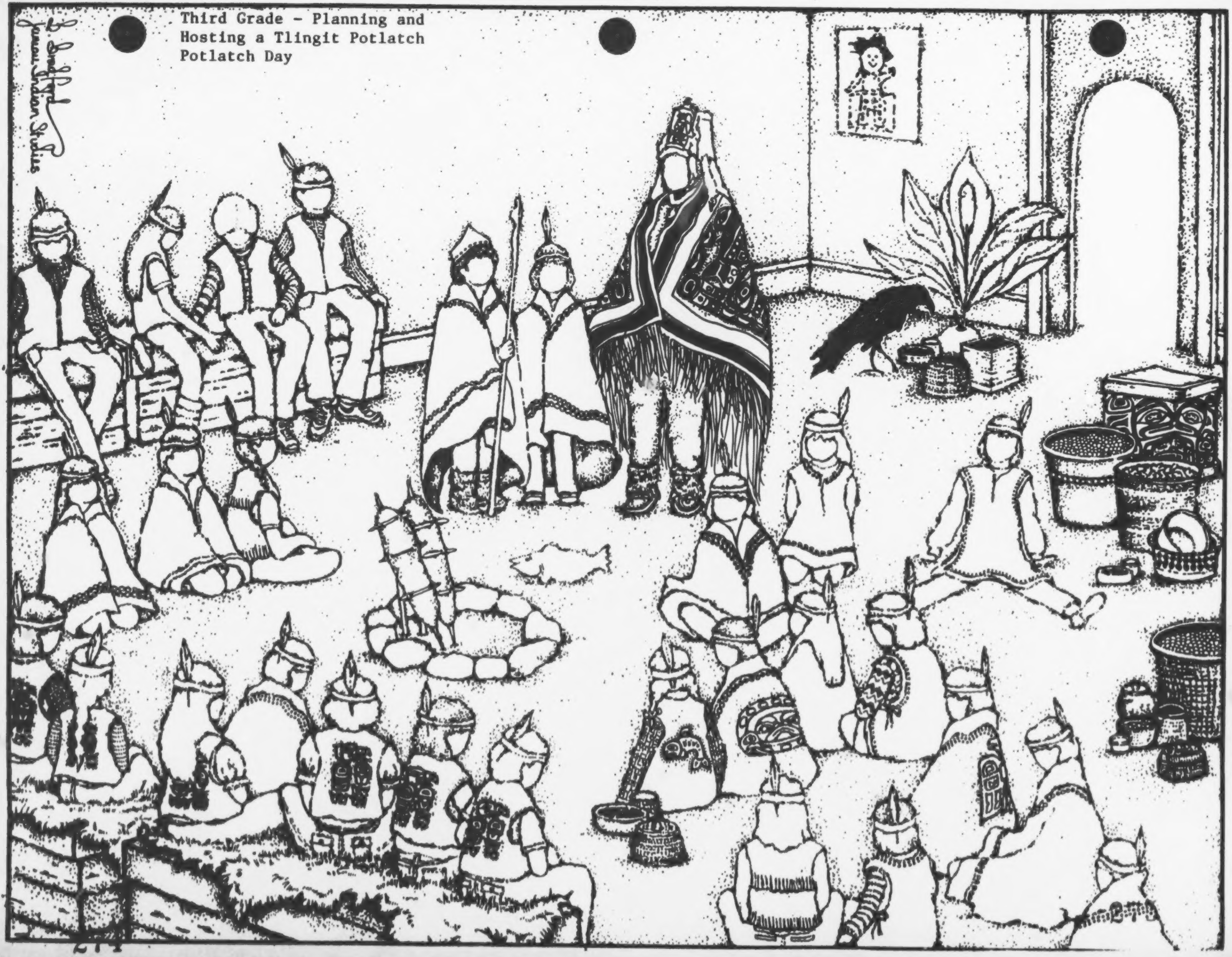
Have the students thank their Eagle guests, parents, Tlingit elder, Tlingit singer/dancer and the adults preparing the food.

Students take off button blankets and neatly fold them and place them back where they originally found them.

Activity (Independent Practice)

Ask the students to write down their thoughts about the potlatch. Have them share this experience with their families.

Third Grade - Planning and
Hosting a Tlingit Potlatch
Potlatch Day


D. Swafford
Juneau Indian Studies

ACTIVITY IDEAS FOR

MATHEMATICS
SCIENCE
ART
READING
LANGUAGE ARTS
OTHER

Third Grade Resources
Available from the Indian Studies Program

Books for Students:

In A Tlingit Winter House, by Patrica Partnow, Anchorage School District

Lingit Aanee, by Patricia Partnow, Anchorage School District

Clan Rule Book, by Patricia Partnow, Anch. School District

Books for the Teacher:

The Bentwood Box, by Nan McNutt, The Workshop, Seattle

The People of the Totem, by Norman Bancroft-Hunt & Werner Forman

Objects of Pride, by Allen Wardwell

The Box of Daylight, by Bill Holm

The Tlingit Way of Life Long Ago, by Maude Simpson & Esther Billman, Sheldon Jackson Museum

Effective Practices in Indian Education, Teacher's Monograph, by Floy C. Pepper, Northwest Regional Educational Laboratory

Study Prints:

Large language map of Alaska
Lingit Aanee poster
Tlingit clothing
Interior/Exterior of Clan House
Canoes
Native foods

Other Resources Available for the Indian Studies Program:

Raven Speaker's staff
Drum and drumstick
Button Blankets

Fake fire
Fake fish roasting
Bentwood Boxes
Tunics
Headbands

Diskettes for use with Apple II or Apple III:

Alaska Natives the First People, Part Four, by Larry & Martha Stevens

Tlingit Clans, by Patricia Partnow, Anchorage School District

Resource People:

Contact the Indian Studies Program for assistance in finding people with experience as:

singers and dancers
storytellers
artisans

Books for the Teachers (continued)

Any of the Christie Harris series (for retelling stories to children), Atheneum

Raven's Cry (Haida history)
Once Upon A Totem
Once More Upon A Totem
The Trouble with Princesses
Mouse Woman and the Muddleheads
Sky Man On the Totem Pole
Mouse Woman and the Mischief Makers
Mouse Woman and the Vanished Princesses

Video Tapes:

Salmon, Catch To Can, Alaska Dept. of Fish & Game, (Alaska State Film Library)

The Choice Is Ours, U.S. Forest Service (Alaska State Film Library)

The Shadow and the Spirit, Canadian Broadcasting Corporation

Haa Shagoon, Austin Hammond & The Chilkat Indian Association (Alaska State Film Library)

Potlatch To A Monument, Alaska State Film Library

First Americans' Emphasis Week, KTOO (Alaska State Film Library)

Films:

Potlatch People (16mm), Alaska State Library

Richard's Totem Pole (16mm), Alaska State Library

Cassette Tapes:

Recorded Raven Creation Stories

Recorded Tlingit Legends

Potlatch songs

Study Prints:

Photograph of a bark house
Photograph of a traditional Tlingit village
Photograph of the Whale House interior, Alaska State Museum
Canoes with sails photograph, Sheldon Museum, Haines
Photograph of Auke village (in town), Alaska State Museum
Photograph of Tlingits dressed for a potlatch, Alaska State Museum
Living by the Seasons, Juneau Indian Studies Program
Tlingit Clan Designs, Juneau Indian Studies Program

Other Resources Available from the Indian Studies Program:

Tlingit Winter House Parts

poles, 2x4's and cover
cedar platform
animal hides
seal with removeable insides
seal oil lamp

Potlatch Materials:

Button Blankets and tunics
vests
feathers
fire materials
animal hides and skins
speaker's staff
cedar bark hat
feast dish
wooden potlatch spoon
adze
model wooden canoe
bear mask

Bentwood Boxes and strips for making boxes

Clan design stamps

Shadow Puppet Production Material

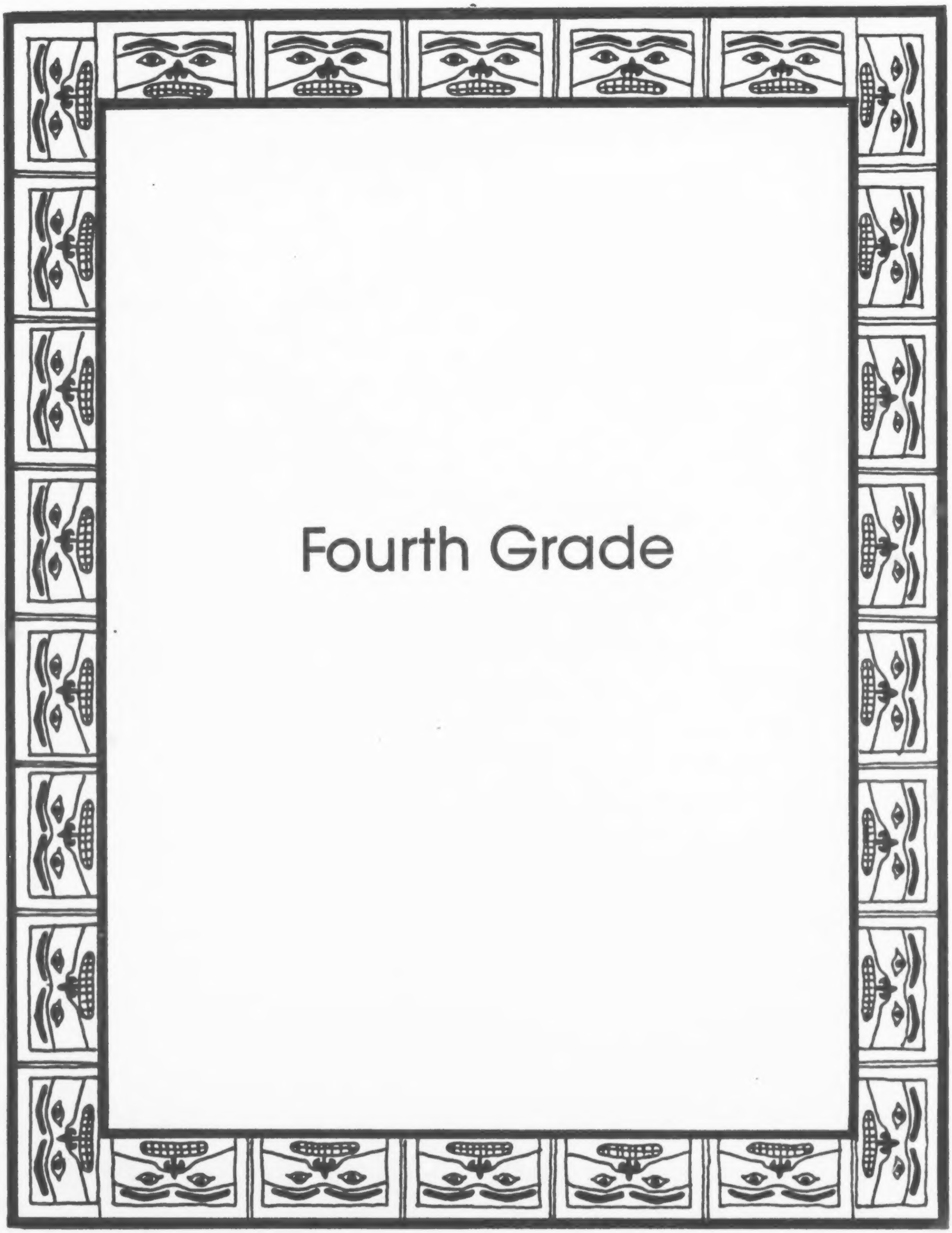
Tlingit Foods:

seal oil
red ribbon seaweed
black seaweed
soap berries

Resource People:

Contact the Indian Studies Program for assistance in finding people with expertise as:

Historians
Singers & dancers
Grandparents with subsistence knowledge
Storytellers
Artisans



Fourth Grade

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

FOURTH GRADE

Due to Alaska environmental resource diversity, some items can only be found in certain parts of Alaska. The value placed on such commodities led to the development of a complicated system of trade among the southeastern island and mainland Tlingits, and the Athabaskans of the interior of Alaska.

The four grade unit is designed to develop a greater understanding by students of Alaska's history, based on this concept. The learner focuses on the "respect" shown our natural resources, without which we would be unable to survive. Once a general understanding of respect toward nature is taught, the students learn more about the items that are traded by the Tlingits and Athabaskans.

The unit concludes by having a trade game which enhances the student understanding of the importance of trade...a time when cultures come together not only to trade, but to share a mutual respect and appreciation of our natural resources.

Social Studies Emphasis: Alaska History

TEACHER INFORMATION SUMMARY

Unit I: Tlingit Trading

Purpose: Trading is an important means for supplementing one's resources. This unit allows the student to study and identify items traded by the Tlingits and the Athabaskans.

The trade game enhances the student's understanding of trading and expands their knowledge of the importance of our natural resources.

Day 1 - Overview of Alaska's Cultures

Values:

- Respect for others
- Respect for nature

Knowledge:

- People of Alaska and their cultures
- Natural resources in southeastern Alaska - how they are used and respected
- Reading story of Tlingit Aanee and completing a worksheet

Skills:

- Map skills
- Listening skills
- Reading aloud
- Working independently

Day 2 - Respect of Natural Resources

Values:

- Respect of natural resources
- Subsistence
- Respect for others' beliefs

Knowledge:

- The Tlingit ways of catching salmon and the respect shown toward the salmon

Day 2 - continued

Skills:

- Listening skills
- Reading aloud
- Following directions
- Working independently

Day 3 - Living by the Seasons

Values:

- Respect of natural resources
- Peace with nature

Knowledge:

- How natural resources are used and the respect shown toward these resources
- Food gathering times and procedures

Skills:

- Reading
- Working independently
- Coloring graph
- Identifying specific food gathering times

Day 4 - Putting Natural Resources to Use

Values:

- Respect for elders

Knowledge:

- Gathering natural resources
- Techniques used in making an article from natural resources
- Demonstration on how to make an article from natural resources

Skills:

- Listening skills
- Observing
- Participating in discussion

Day 5 - Tlingit and Athabaskan Trade Items

Values:

- Respect for others
- Sharing

Knowledge:

- Tlingit people are identified by whether they live on islands or on the mainland
- Three main trading rivers
- Tlingits traded with one another and Athabaskans to supplement what they have

Skills:

- Labeling
- Listening skills
- Following directions
- Participation

Day 6 - Trade Items

Values:

- Respect for others
- Sharing

Knowledge:

- Tlingits trade amongst themselves and with the Athabaskans
- How trading was accomplished and the types of items traded

Skills:

- Identify three Tlingit Islander trade items
- Identify three Tlingit Mainlander trade items
- Identify three Athabaskan trade items

Day 7 - Trade Game Procedures

Knowledge:

- How trade game will be played
- How trade cards will be used
- Describe the setting for our trade game

Day 7 - continued

Skills:

- Listening skills
- Identify trade items

Day 8 - Trade Cards

Knowledge:

- Identify and draw trade items

Skills:

- Listening skills
- Following directions
- Drawing
- Coloring

Day 9 - Trade Day

Values:

- Cooperation
- Sharing

Knowledge:

- Tlingits traded with one another and with the Athabaskans to obtain a variety of goods

Skills:

- Listening skills
- Observing
- Participating

Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Overview of Alaska's Cultures

Materials:

- 30 large pieces (12"x18") of construction paper to make "Indian Studies" notebook
- Colored pencils
- Globe of the World
- Large language map of Alaska*
- 30 small desk maps of Alaska for each student to label the main Alaskan Native groups
- 30 copies of Lingít Aanée written by Patricia Partnow

* Available from the Indian Studies Office

Objectives:

- Students will be able to orally define "culture"
- Students will be able to list three ways that their "Western" way of life is different from the Tlingit way of life years ago
- Students will be able to name at least three different Alaskan native groups
- Students will read Lingít Aanée to obtain information about the natural resources available in southeast Alaska
- Students will list at least five natural resources available in southeast Alaska

Introduction (Set/Purpose)

Begin the introduction the same as for the Third Graders. Repetition is fine, as the students have more knowledge after one year and they can add on more information onto the subject of "culture".

Show the globe of the world to the students. Explain to them that if they lived here 200 years ago, it would have been difficult to travel without modern ways of transportation. There are oceans, mountains, deserts, etc. that are added obstacles in traveling many years ago. Therefore, people stayed in their own area and few explored beyond. People rarely saw others outside of their own "culture" and as a result there was little outside contact or influence. People's cultures, or way of life remained intact.

Introduction (Set/Purpose) cont.

Explain to the students that people all around the world have many ways that are similar to one another as well as many ways that are different. Ask the students how we are all alike and how we are different. As they mention something, write it on the chalkboard. List about eight items on the board. Some of those items that students often cover include language, housing, education, clothing, transportation, entertainment, celebrations, government, foods and physical appearance.

Tell the students that culture is a way of life. It includes everything that they listed on the chalkboard. Place the word "culture" on the chalkboard. Tell the students that they may be learning new words. The words that you would like them to remember will be in the box on the chalkboard.

Tack the Alaska language map up where the students can see it. Ask them why they are fortunate to live in Alaska. You may get responses such as, it snows, the beautiful scenery, etc. Expound on that. "Yes, we are fortunate to live in an area where there are unique cultures that still exist. There are many different Alaskan Native groups here in our state and their way of life is different from each other."

Activity (Instruction and Guided Practice)

Pass out Alaska desk maps that have not been labeled with the major Alaskan Native groups. Have the students refer to their small Alaskan map as the teacher points out where the major Alaskan Native groups live on the large map. Say each group out loud and have the students repeat it after you for reinforcement. As you go over each Alaskan Native group have the students write that group on their small Alaska map. Ask the students why there are many different names for Alaskan Natives. They always respond that each group has their own unique "culture".

Activity (Instruction and Guided Practice)

Tell the students that they will make an Indian Studies notebook. This is where they will place all Indian Studies handout sheets.

Pass out large construction paper, fold in half and have the students write their name on the upper right hand corner. Have them title it Indian Studies and let them know that their Alaska map should go into this notebook. (Students tend to lose their papers, so this saves a lot of time!)

Introduction (Set/Purpose)

Tell the students that we will be learning about the Tlingit culture, since we live in southeast Alaska. An important part of

Introduction (Set/Purpose) cont.

any culture are the natural resources available in their area. Write natural resources on the board and ask for it's definition. We are going to read a book on the natural resources available in southeast Alaska.

Activity (Instruction and Guided Practice)

Pass out Lingít Aanée to all of the students. (This book is an excellent visual resource for the students to see what natural resources are available in southeast Alaska). Have each student read one page out loud.

After the students read Lingít Aaneé, discuss. Ask the students if they can name a natural resource that the Tlingits needed to survive 200 years ago. How would they have used these natural resources? (A good example to use would be that blueberries were used for food or dyes). Call on three students for more examples.

Activity (Instruction and Guided Practice)

After the students understand that the natural resources were important to the Tlingits, give them the handout sheet entitled, Tlingit Natural Resources.

Have the students list some natural resources that were needed for the Tlingits to survive 200 years ago. Also, include how these natural resources were used.

Activity (Closure)

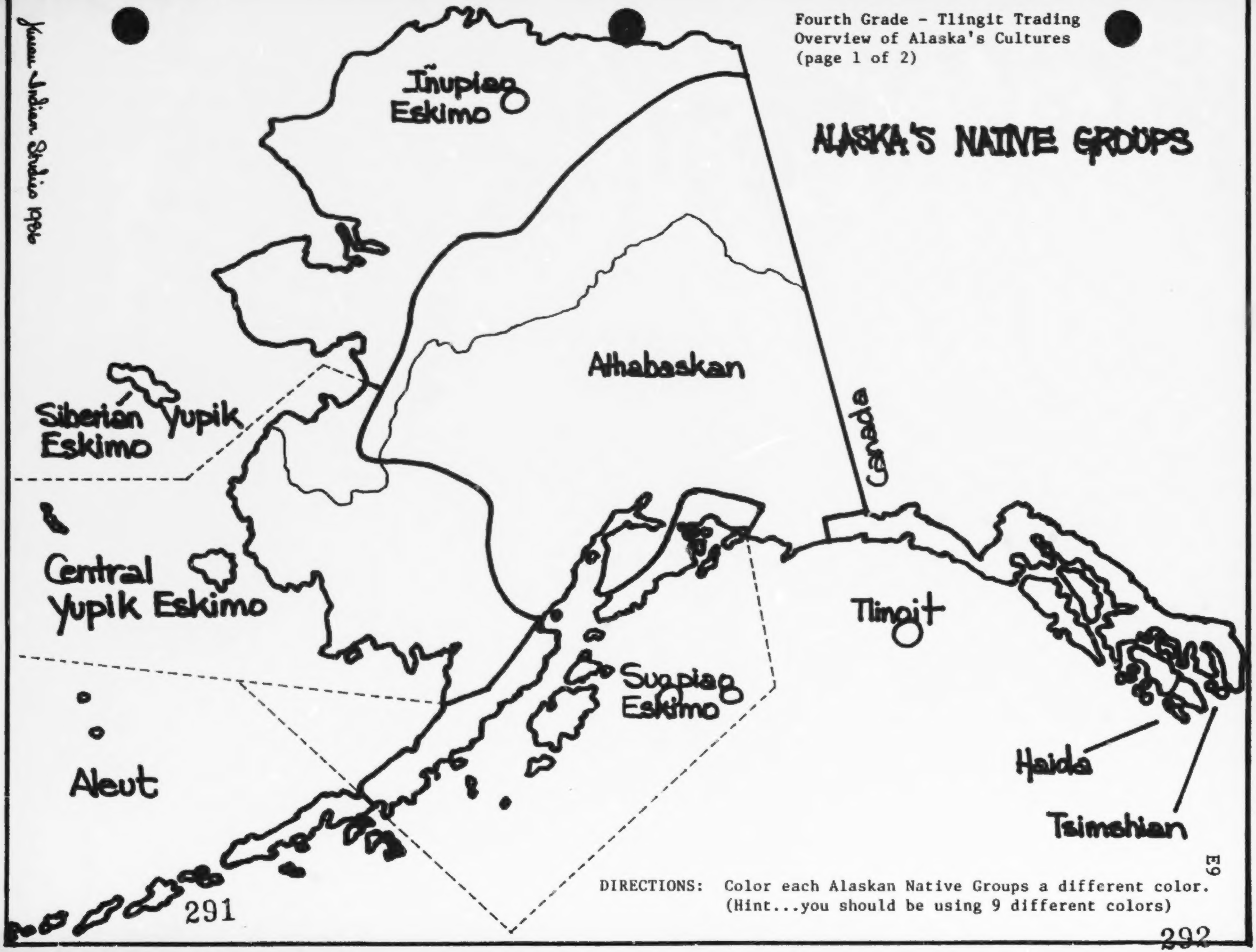
Ask the students why the natural resources were so important to the Tlingits.

Activity (Independent Practice)

If the students finish their Tlingit Natural Resource handout sheet, early, they can draw those natural resources.

ALASKA'S NATIVE GROUPS

Juneau Indian Studies 1986

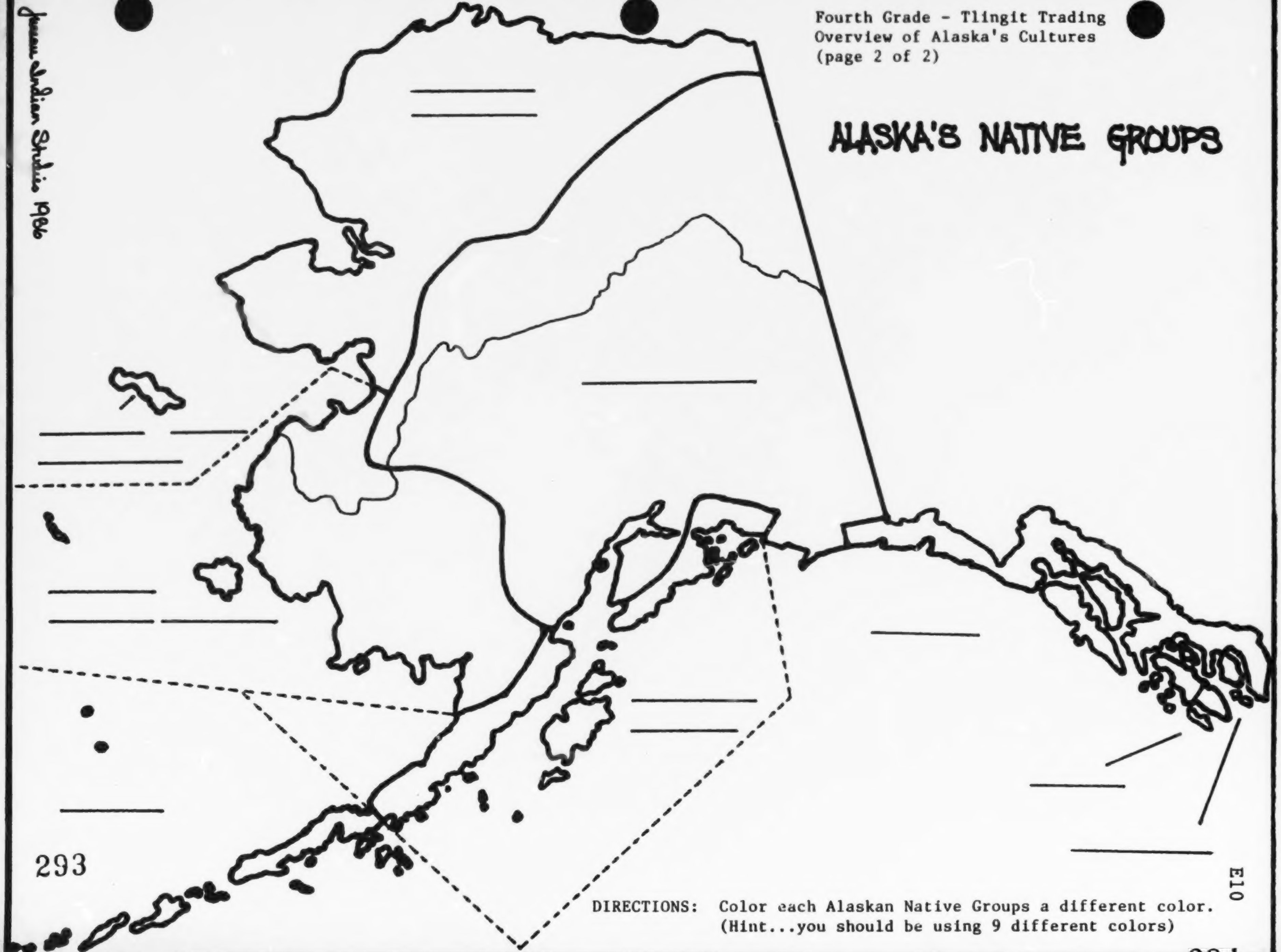

Iñupiaq Eskimo
Siberian Yupik Eskimo
Athabaskan
Canada
Central Yupik Eskimo
Tlingit
Suapiaq Eskimo
Aleut
Haida
Tsimshian

DIRECTIONS: Color each Alaskan Native Groups a different color. (Hint...you should be using 9 different colors)

Fourth Grade - Tlingit Trading
Overview of Alaska's Cultures
(page 2 of 2)

ALASKA'S NATIVE GROUPS

Juneau Indian Studies 1986



DIRECTIONS: Color each Alaskan Native Groups a different color.
(Hint...you should be using 9 different colors)

LINGÍT AANÉE

WRITTEN BY
PATRICIA H. PARTNOW

ILLUSTRATED BY
JEANETTE BAILEY

THE ALASKA BILINGUAL EDUCATION CENTER
OF THE ALASKA NATIVE EDUCATION BOARD
4510 INTERNATIONAL AIRPORT ROAD
ANCHORAGE, ALASKA

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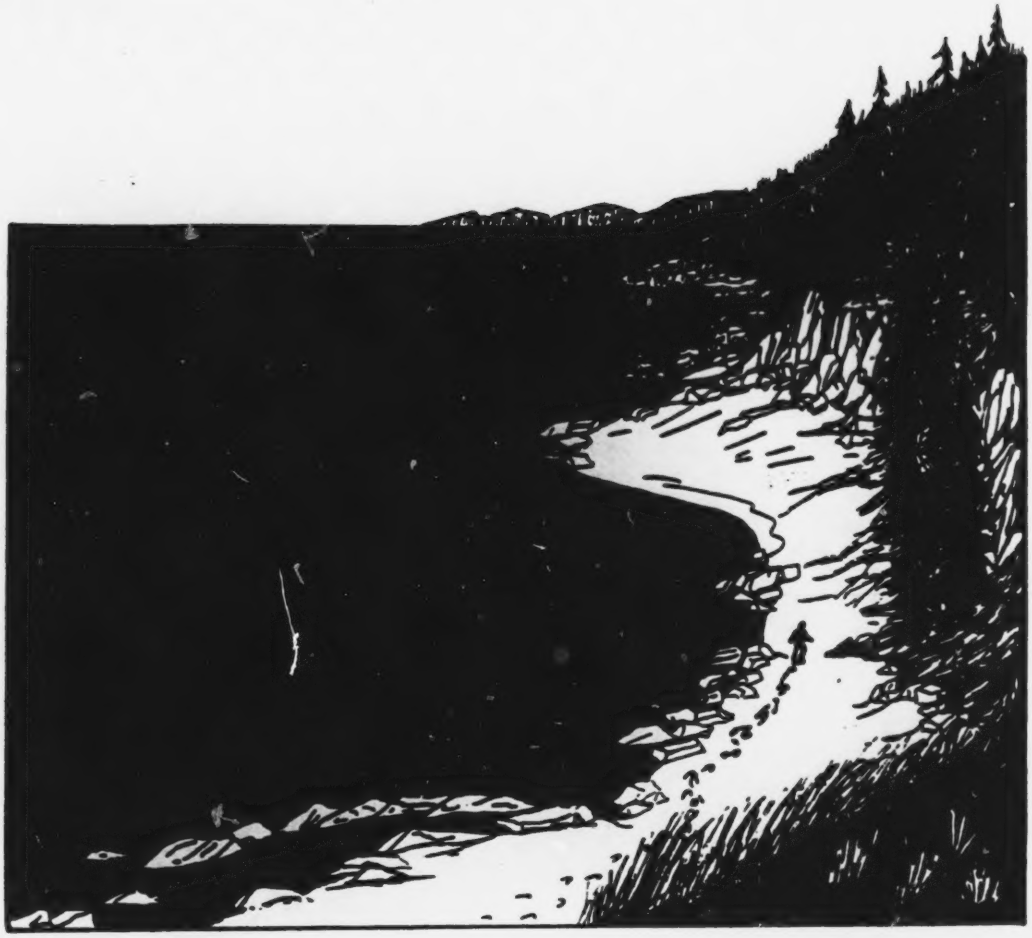

Imagine standing on a beach at the shore.

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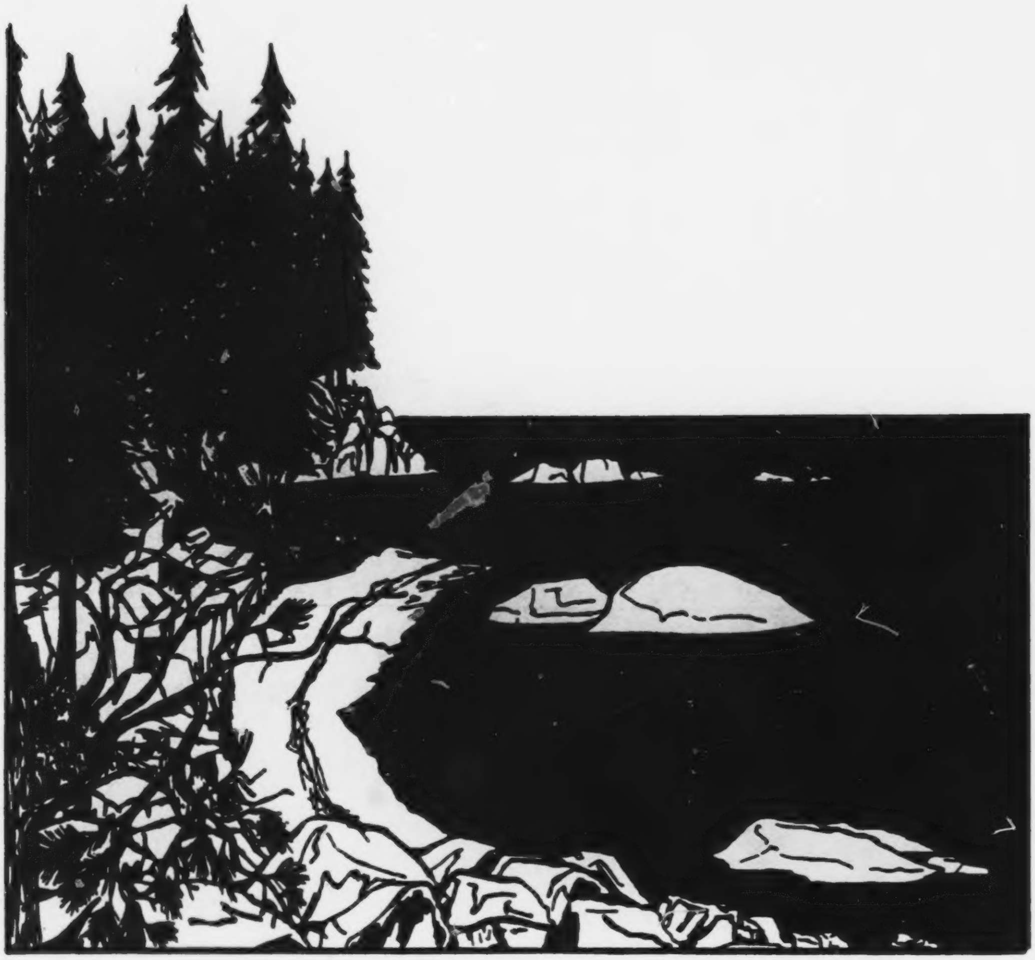

You look out toward the ocean. . .

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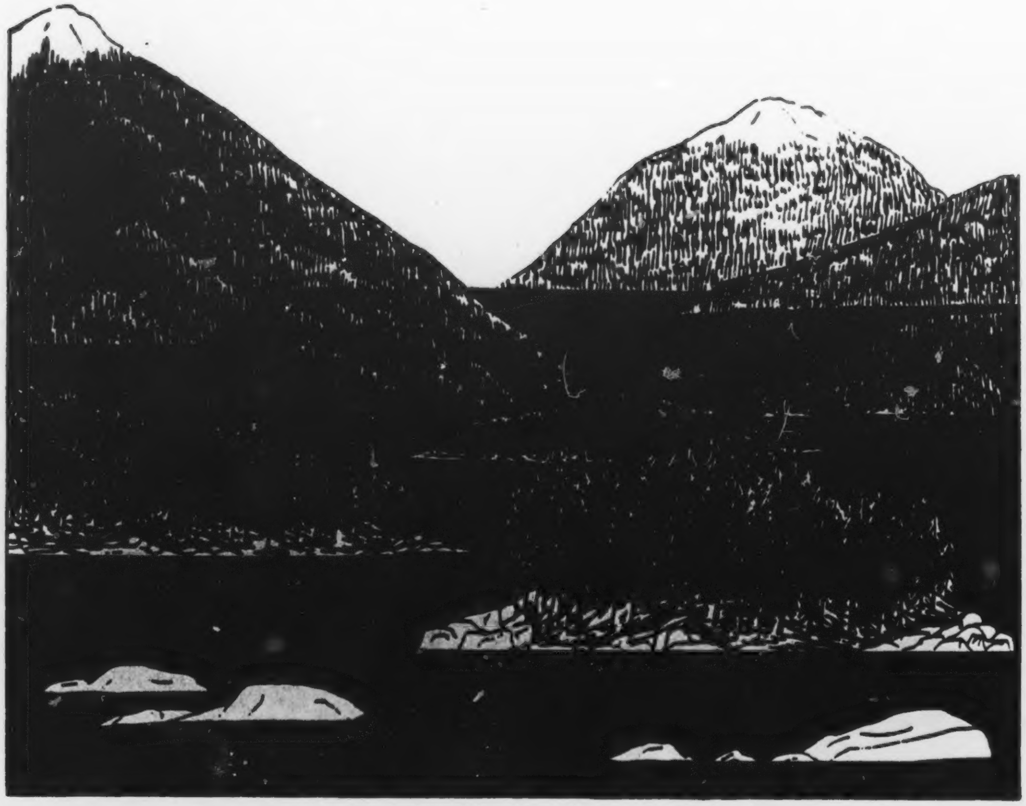

But instead of the ocean, you see islands - - islands right in front of you, and islands off in the distance.

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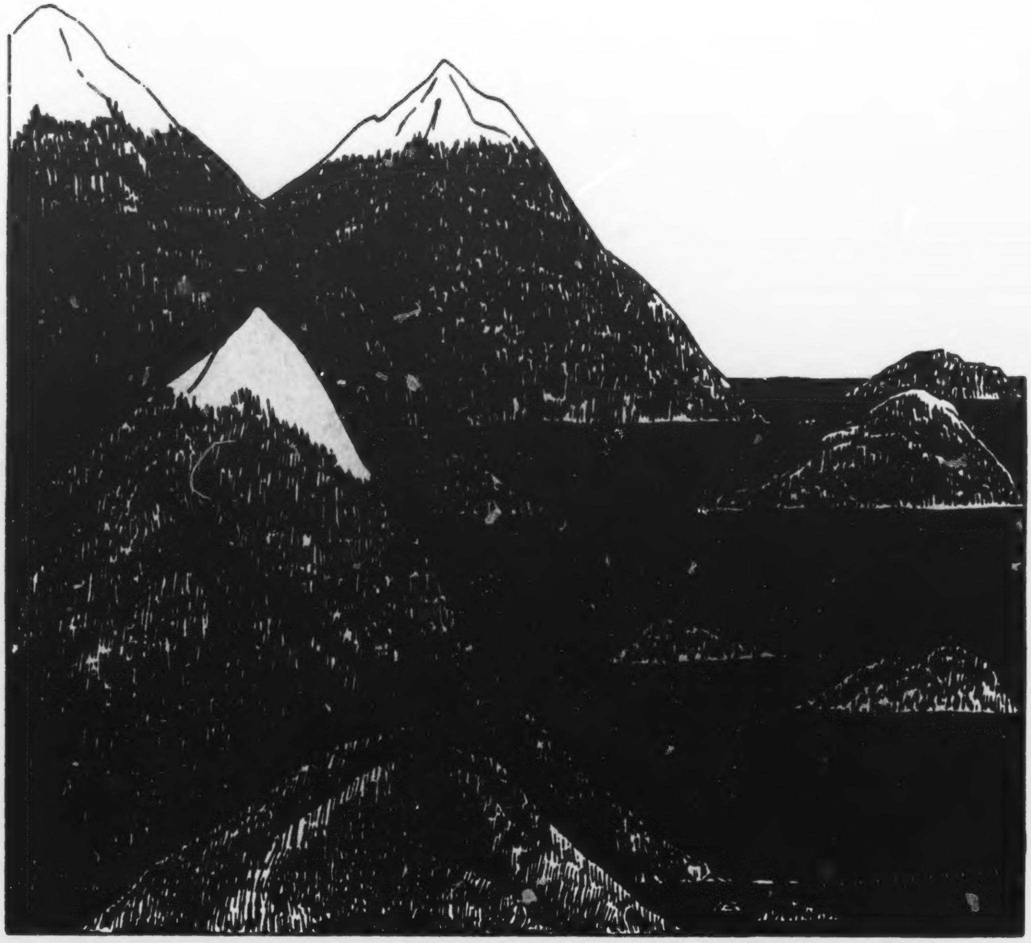

The islands have tall mountains on them - - mountains with steep sides that come right down to the shore !

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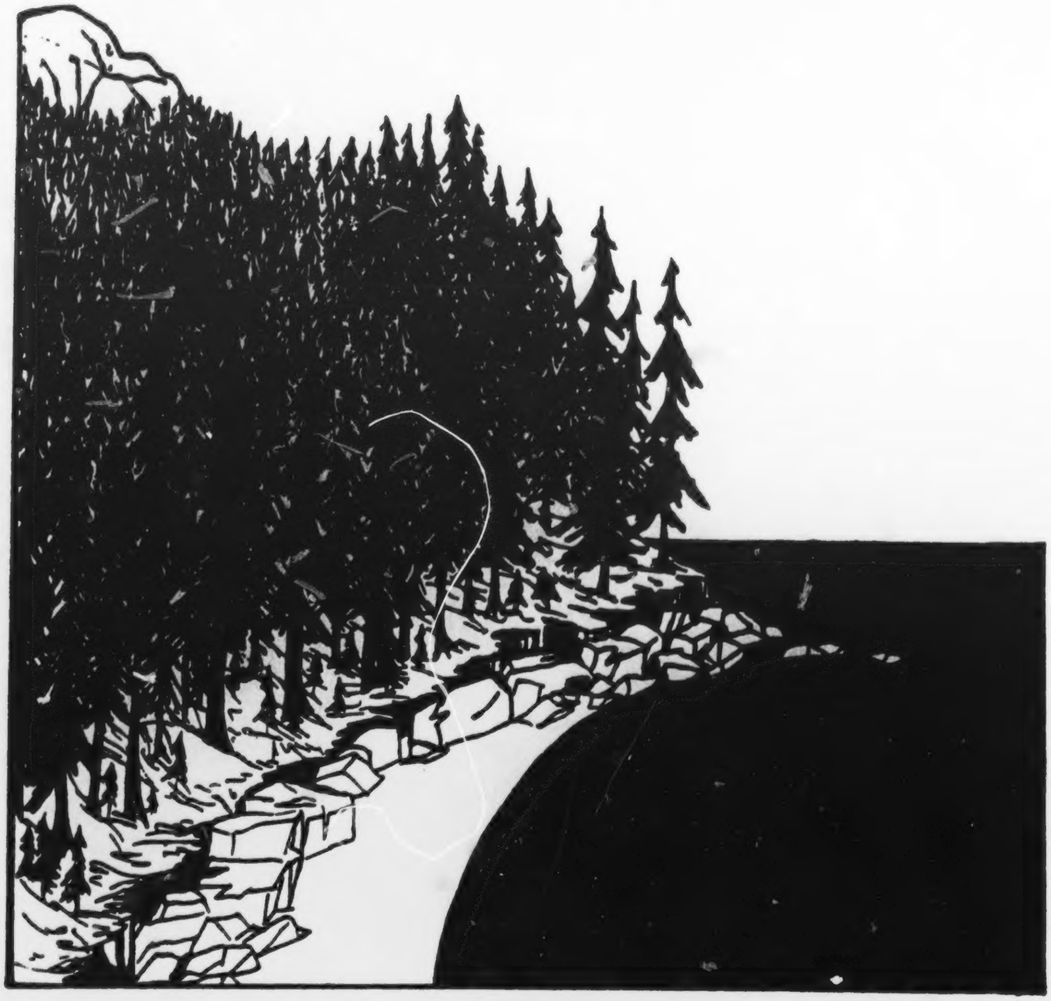

The mountains are covered with tall, tall trees: spruce, hemlock, and cedar.

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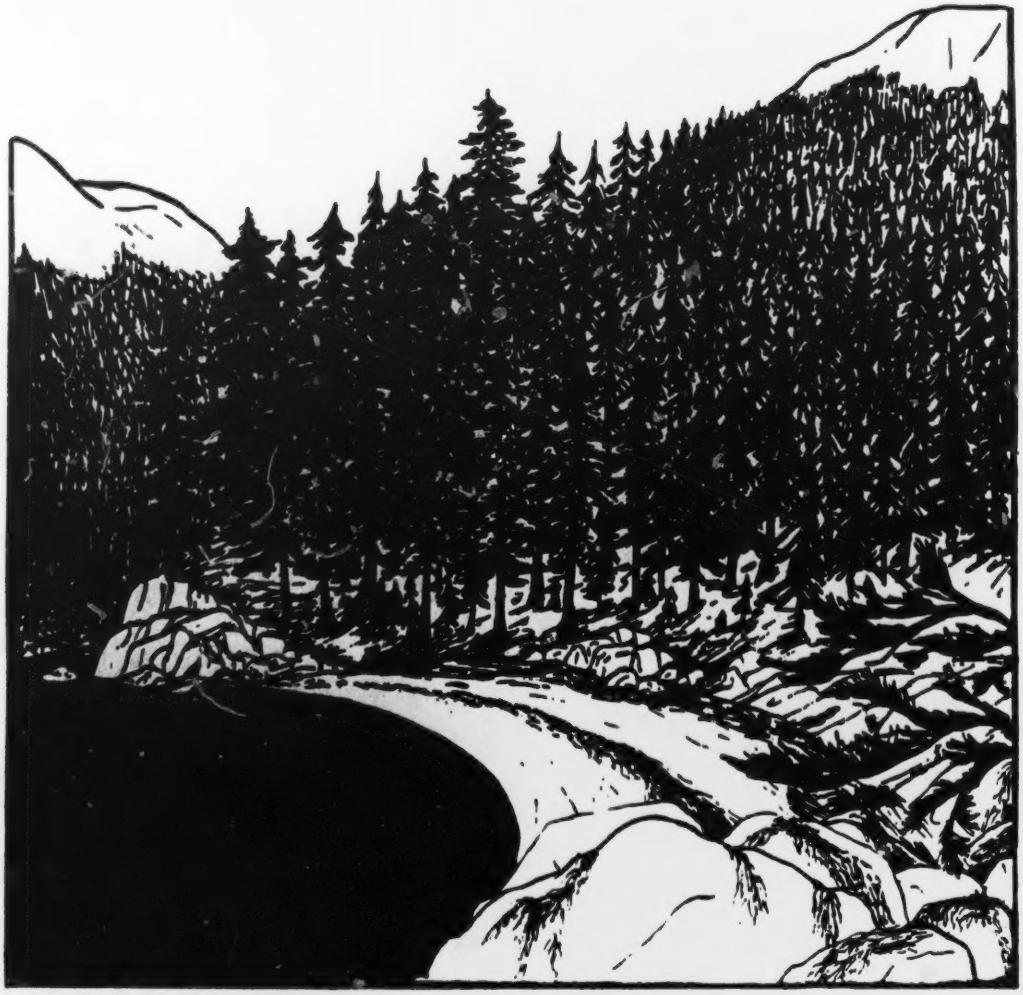

You turn around and look at the beach you are standing on. The beach is rocky and narrow. Seaweed clings to the rocks up to the tide line. And right at the edge of the beach, you see more tall, tall trees.

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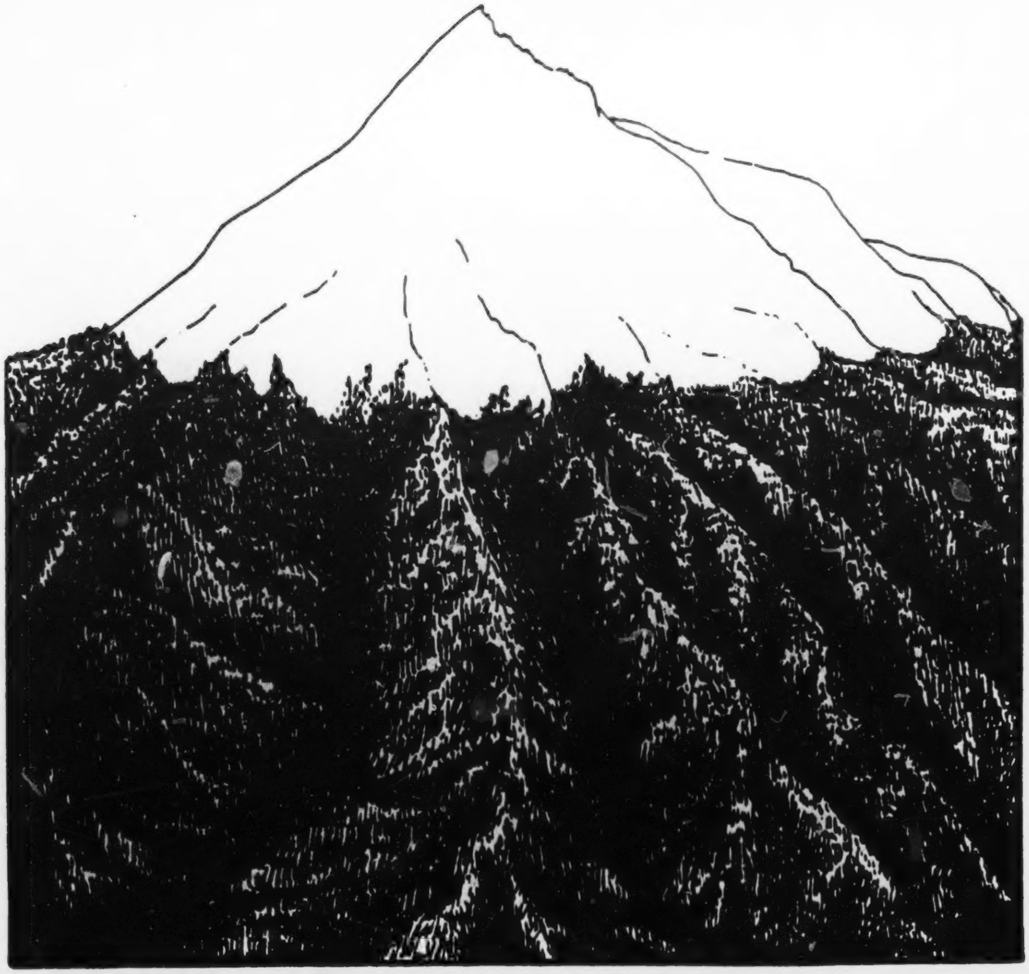

The ground slopes up and your eyes follow the shape of the ground -- up, up, to the top of another big mountain right in front of you.

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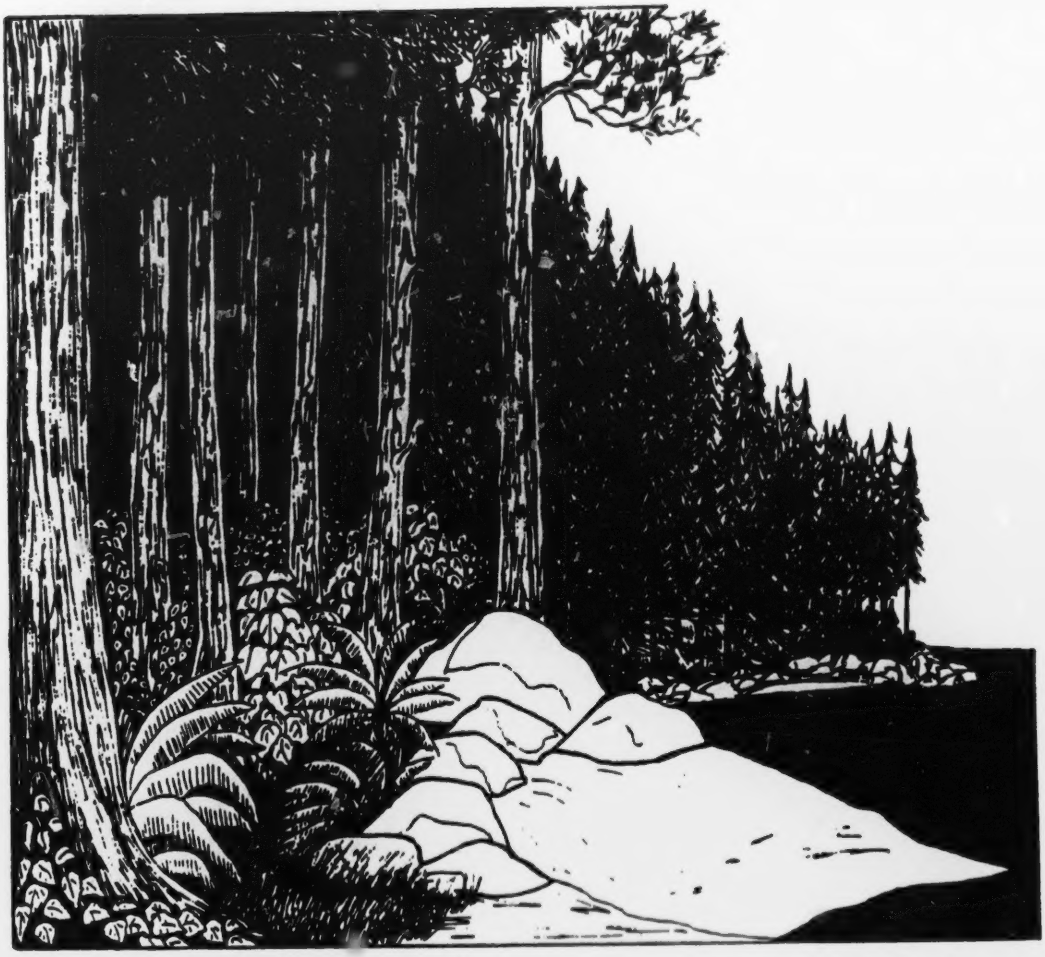

You decide to walk into the forest. You go to the edge of the rocky beach and look between the trees.

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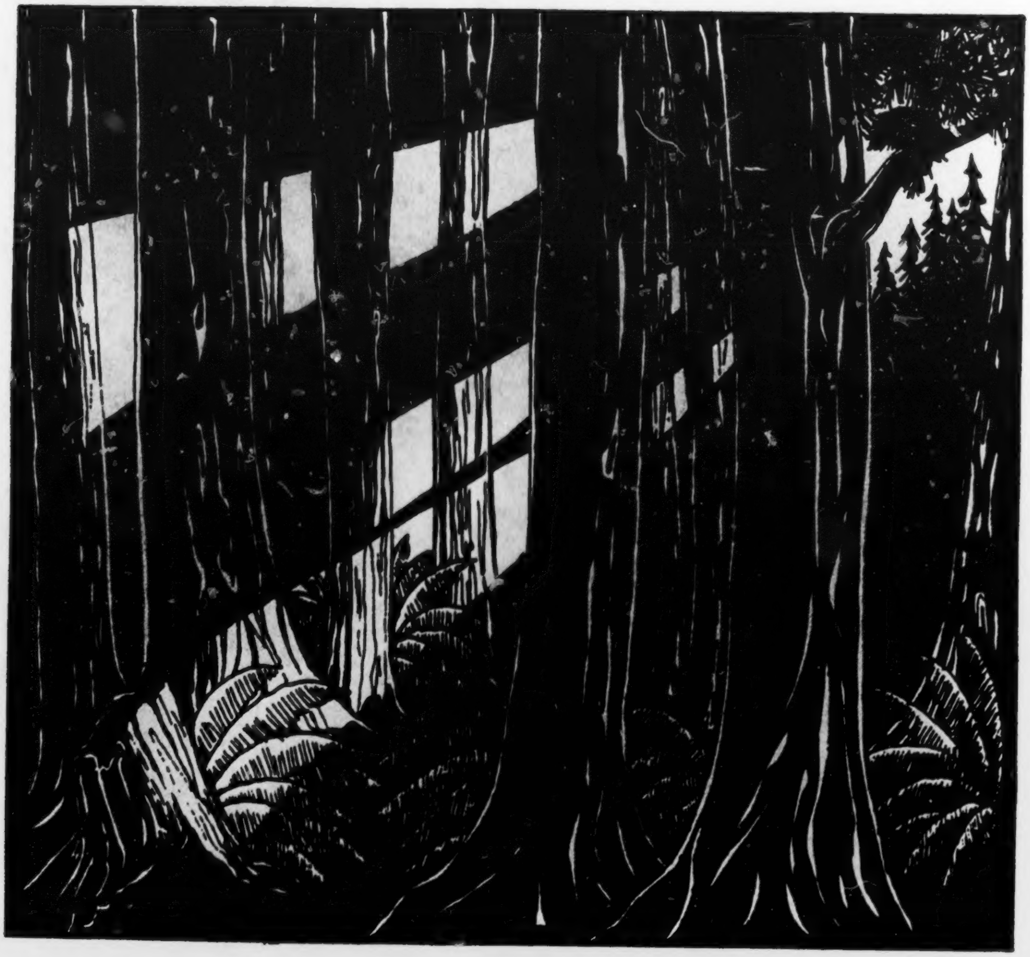

It is dark in there, because the trees are so tall and thick that they block out all the sunlight.

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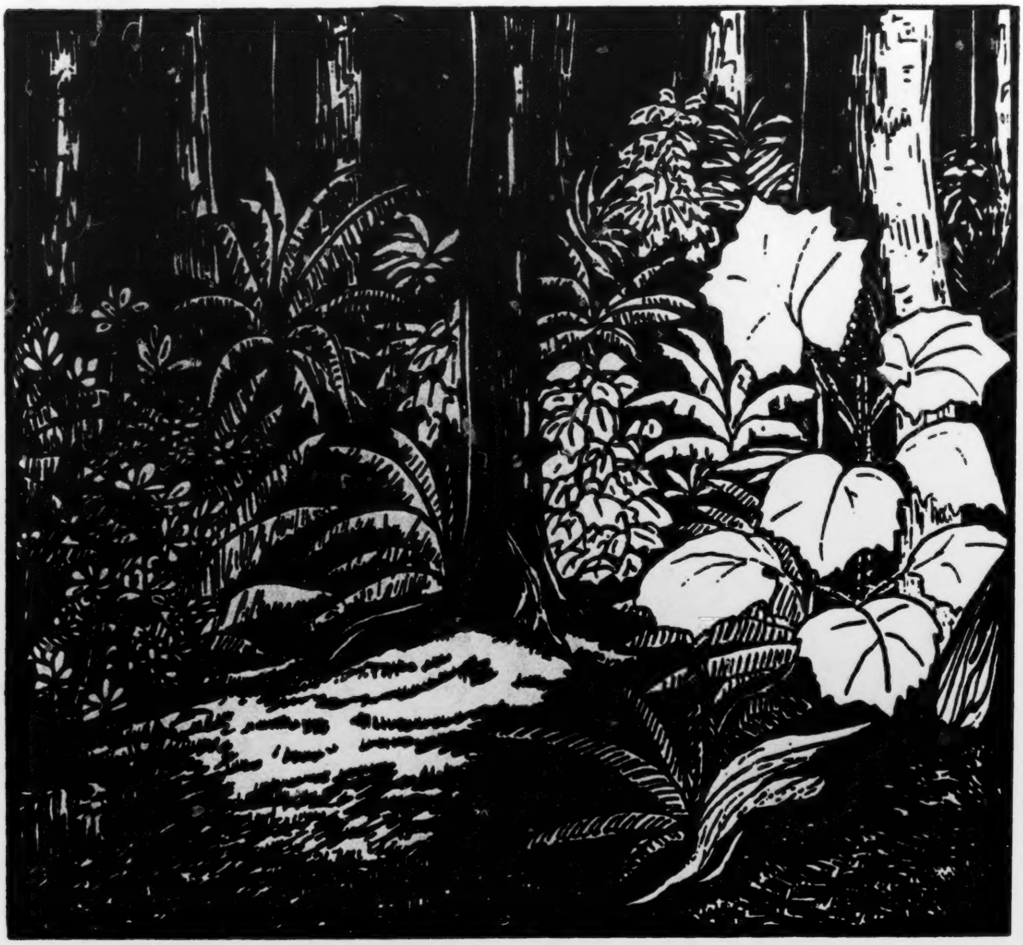

You go in anyway. The ground feels spongy underfoot. You look down and see moss -- soft, wet moss. And mushrooms. And tall ferns. Blueberry bushes as big as you are. And a big prickly plant called devil's club that will sting you if you touch it.

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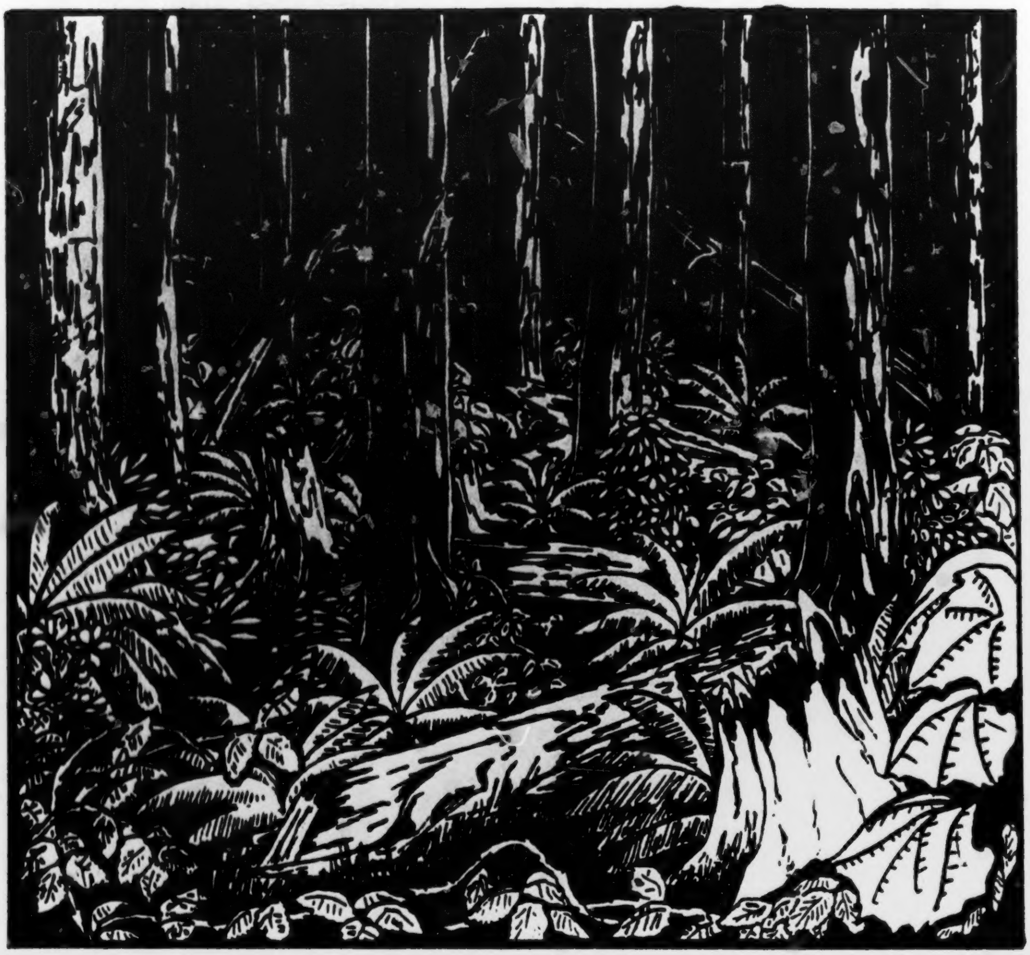

It's hard to walk through the forest, because there are so many plants, bushes, and fallen trees in the way. You feel a cool wet breeze on your face and breathe the wet sweet air. You begin to hear a light pattering noise. You look up - - it's raining a light, drizzly rain.

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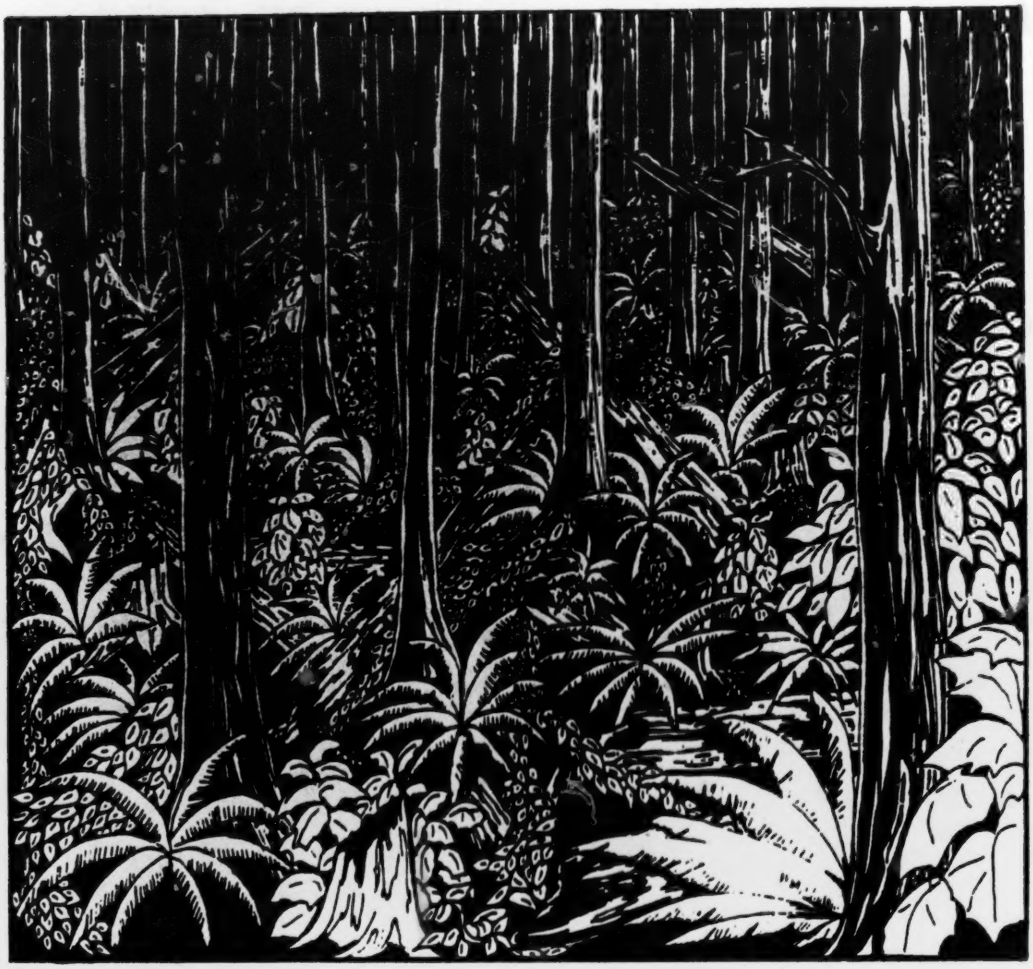

It becomes more difficult to walk as the ground slopes up more and more steeply toward the top of the mountain. You decide to walk back down to the beach.

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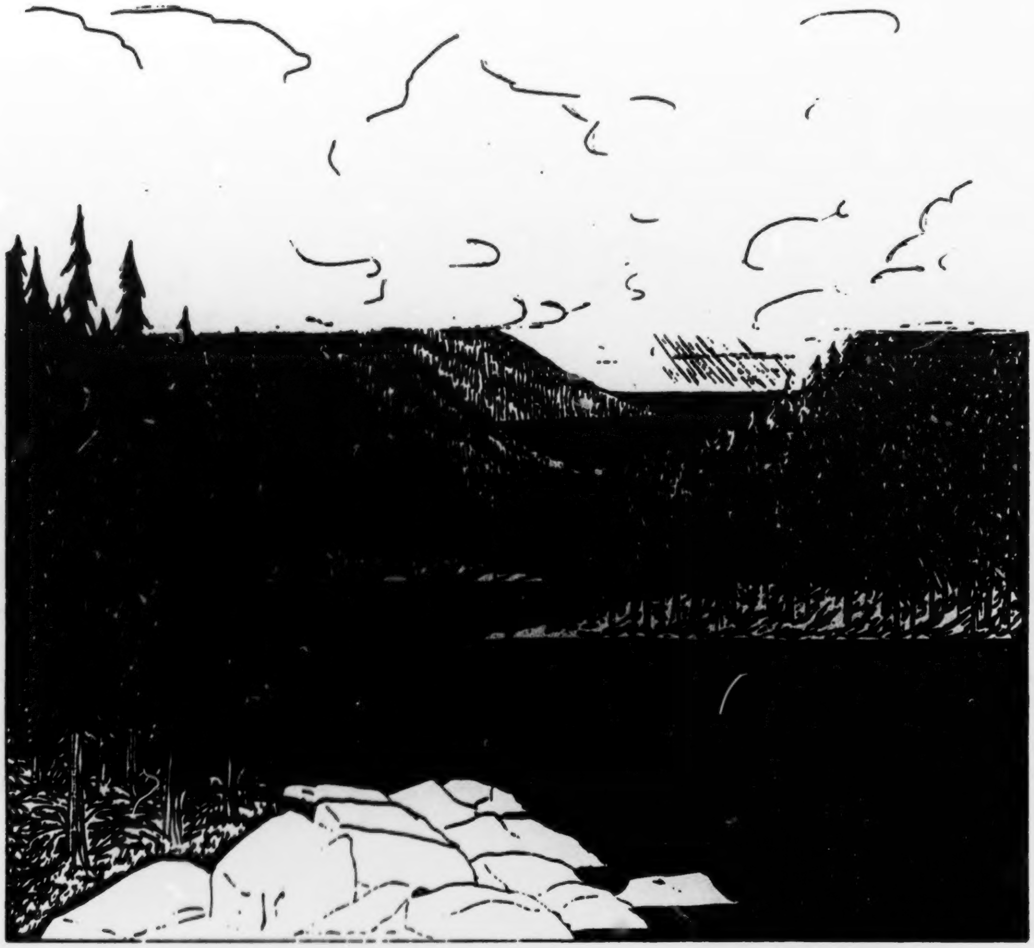

It's raining now, and the clouds are low. You can't see the tops of the mountains on the islands any more.

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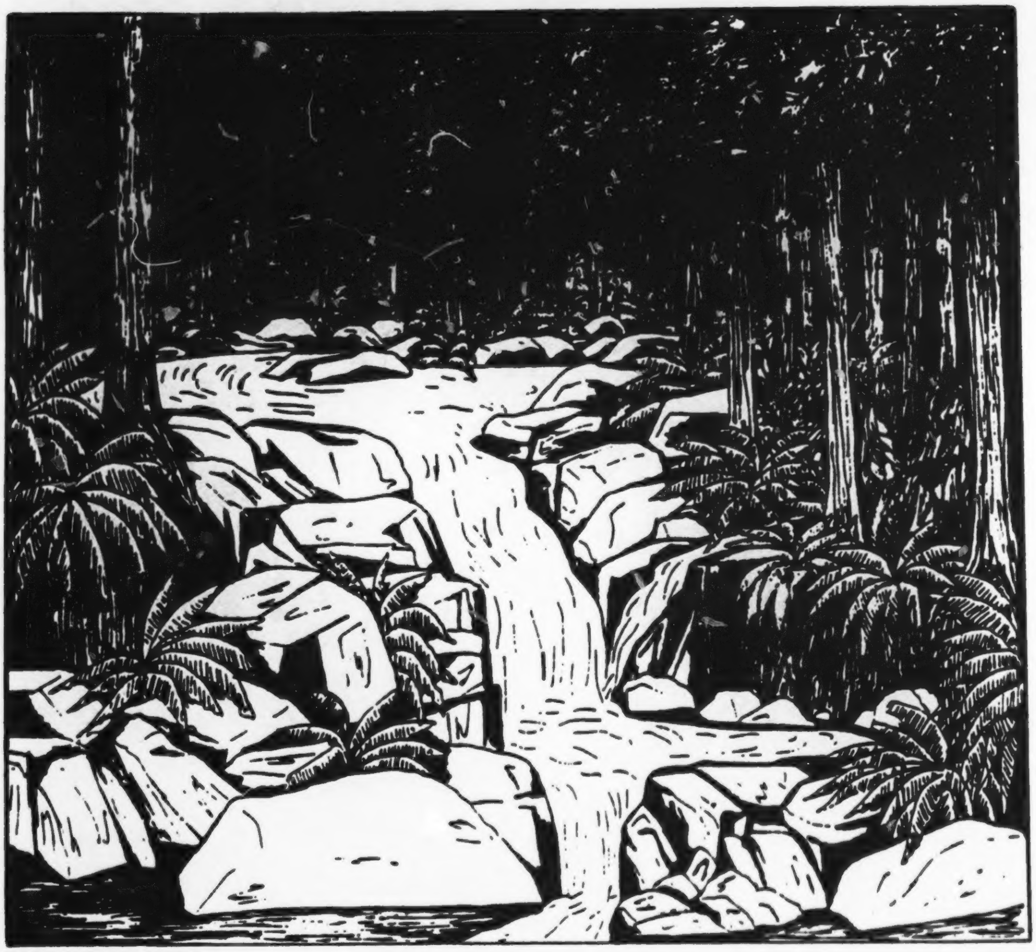

For the first time you notice the sound of running water. You look around you -- and see that there are lots of streams and waterfalls tumbling down the mountains, out of the forests onto the beaches, and into the sea.

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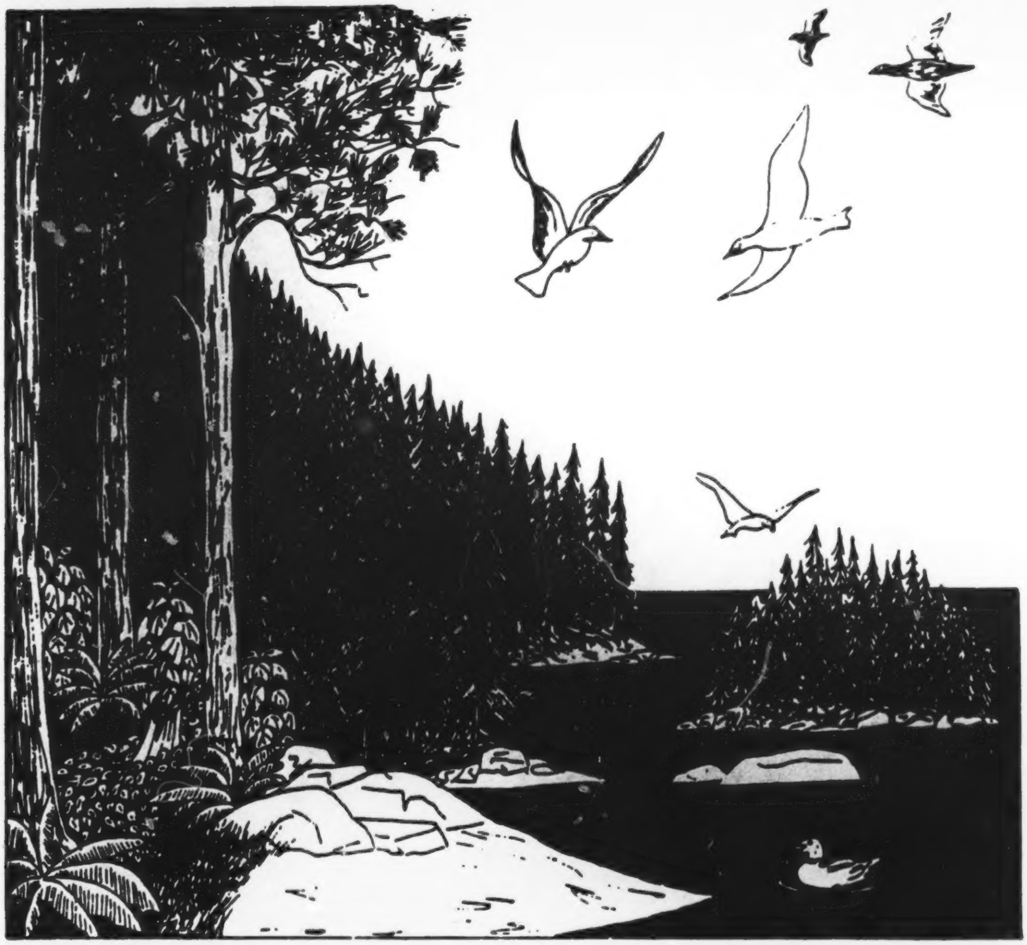

Suddenly you become aware of noises -- animal noises ! The islands, forest, ocean, and beaches are full of animals! You look around in surprise and you see. . .

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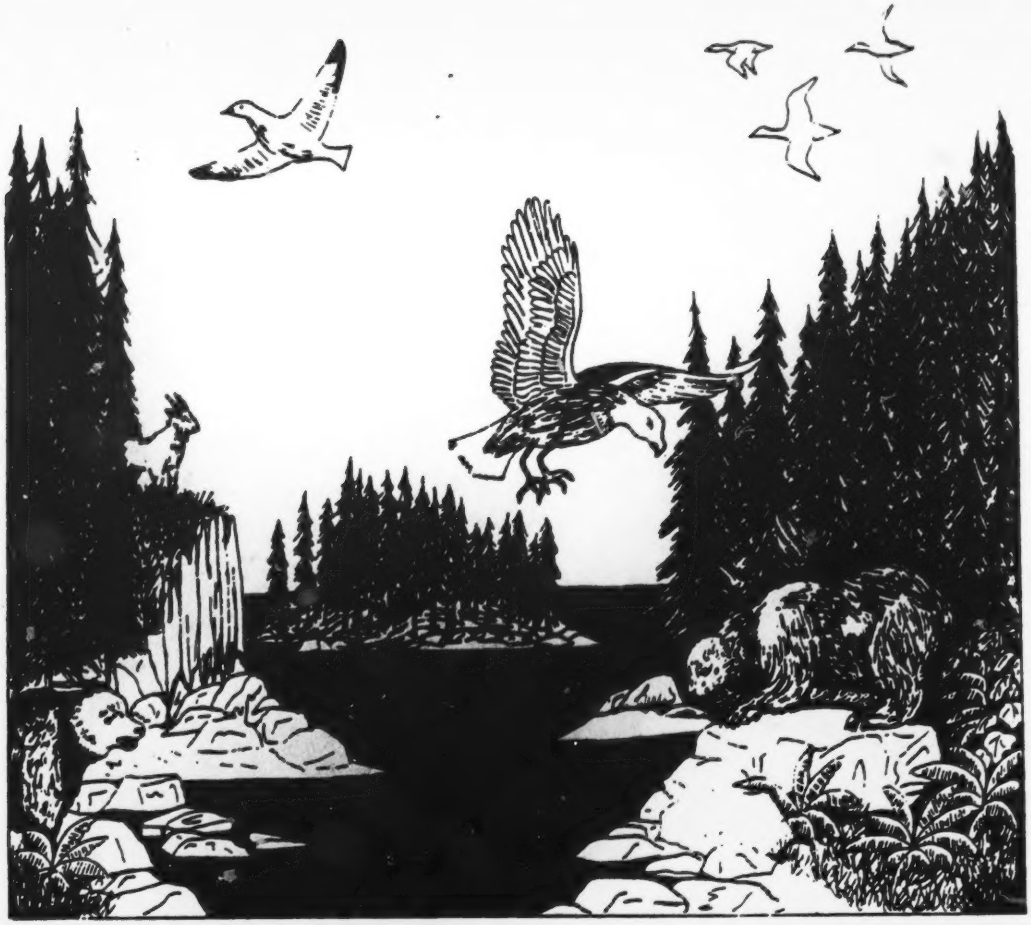

Eagles and ravens and sea gulls and ducks . . .
Mountain goats and black bears and brown bears and deer. . .

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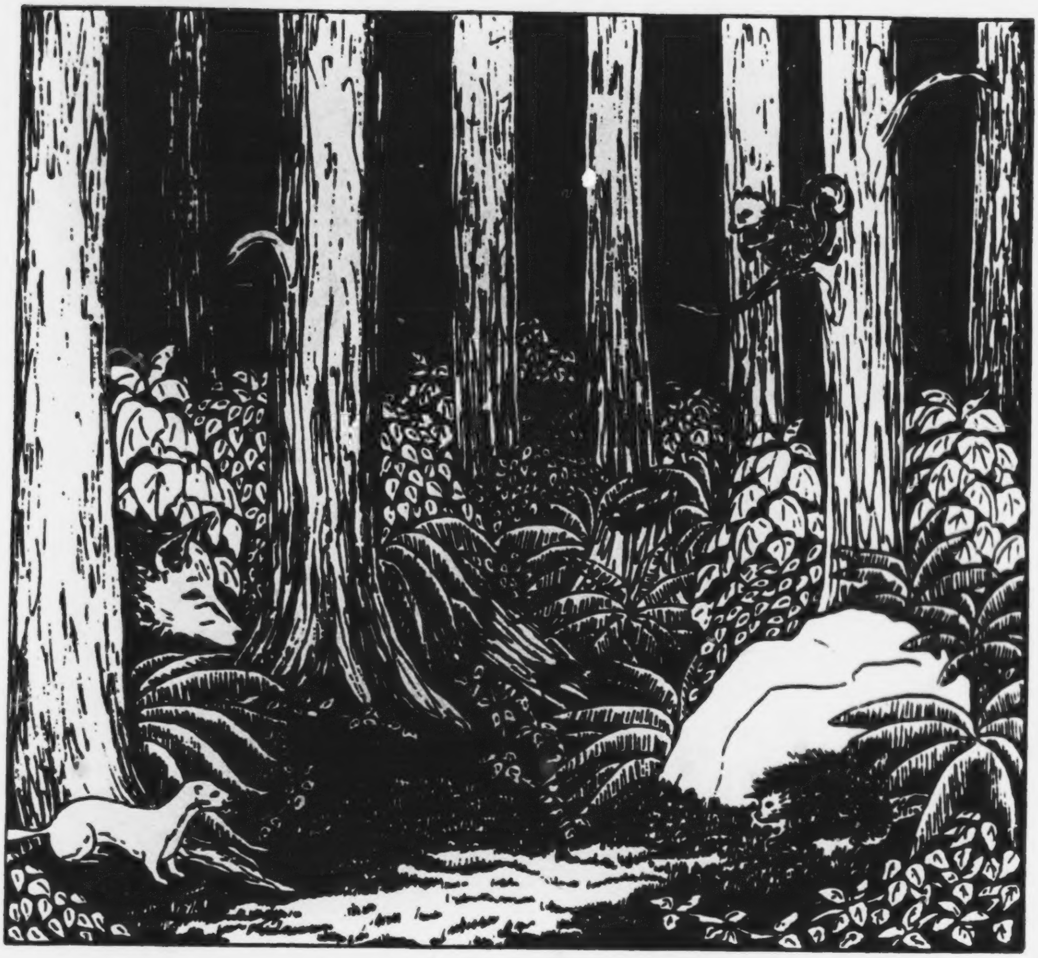

Porcupines and weasels and squirrels and foxes . . .

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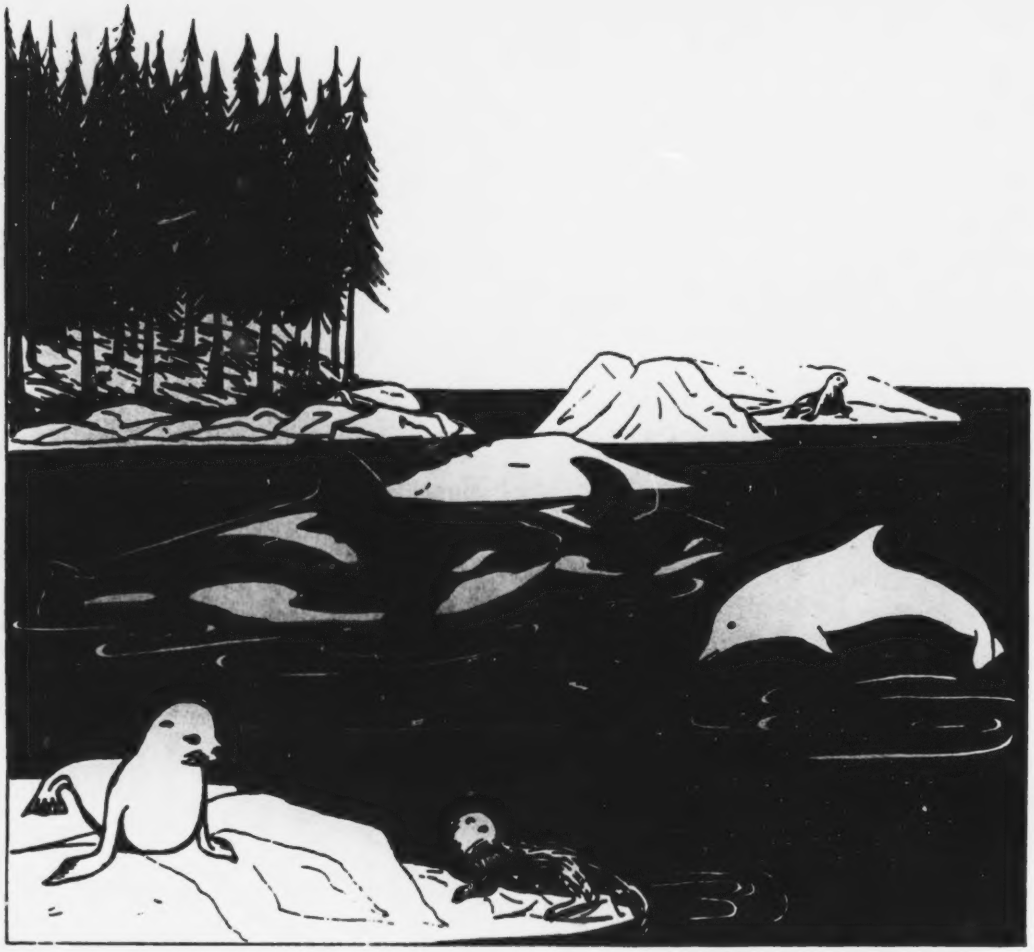

Sea otters and sea lions and whales and porpoises. . .

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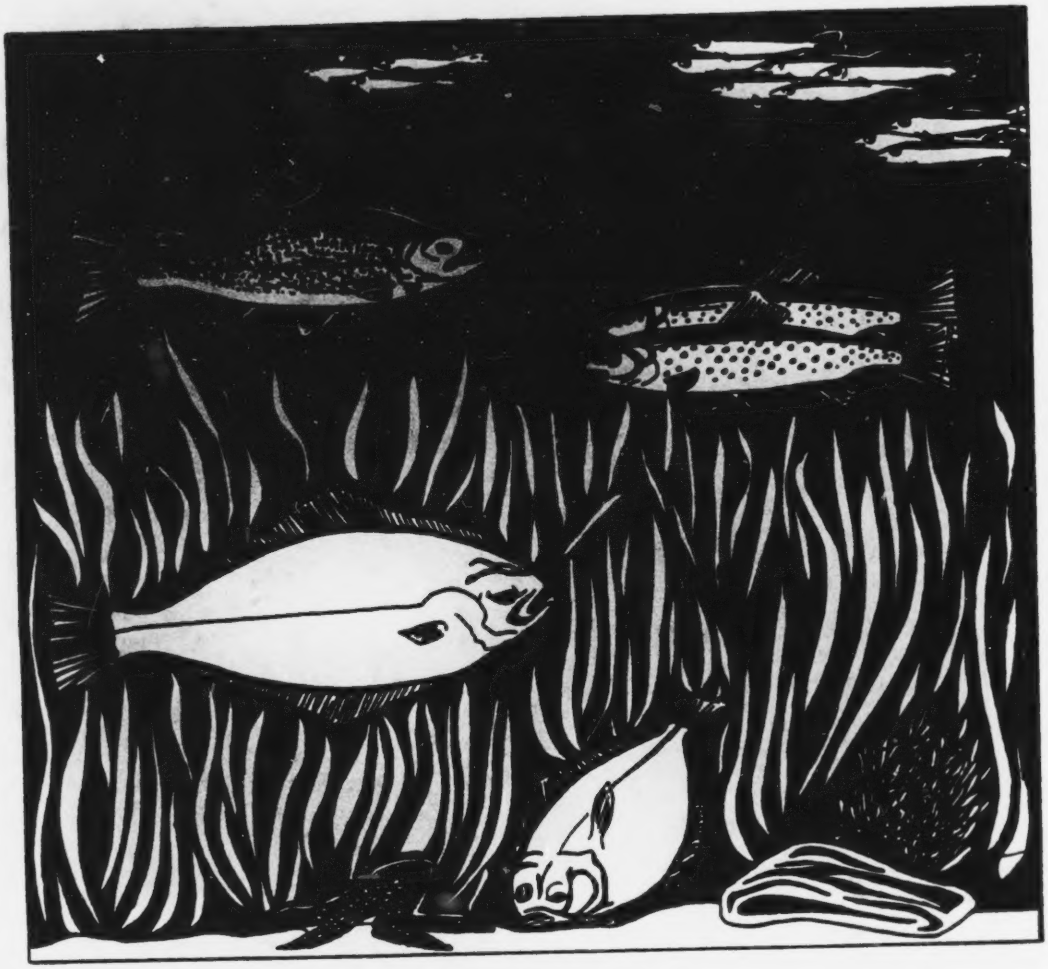

Salmon and halibut and dolly varden and herring...

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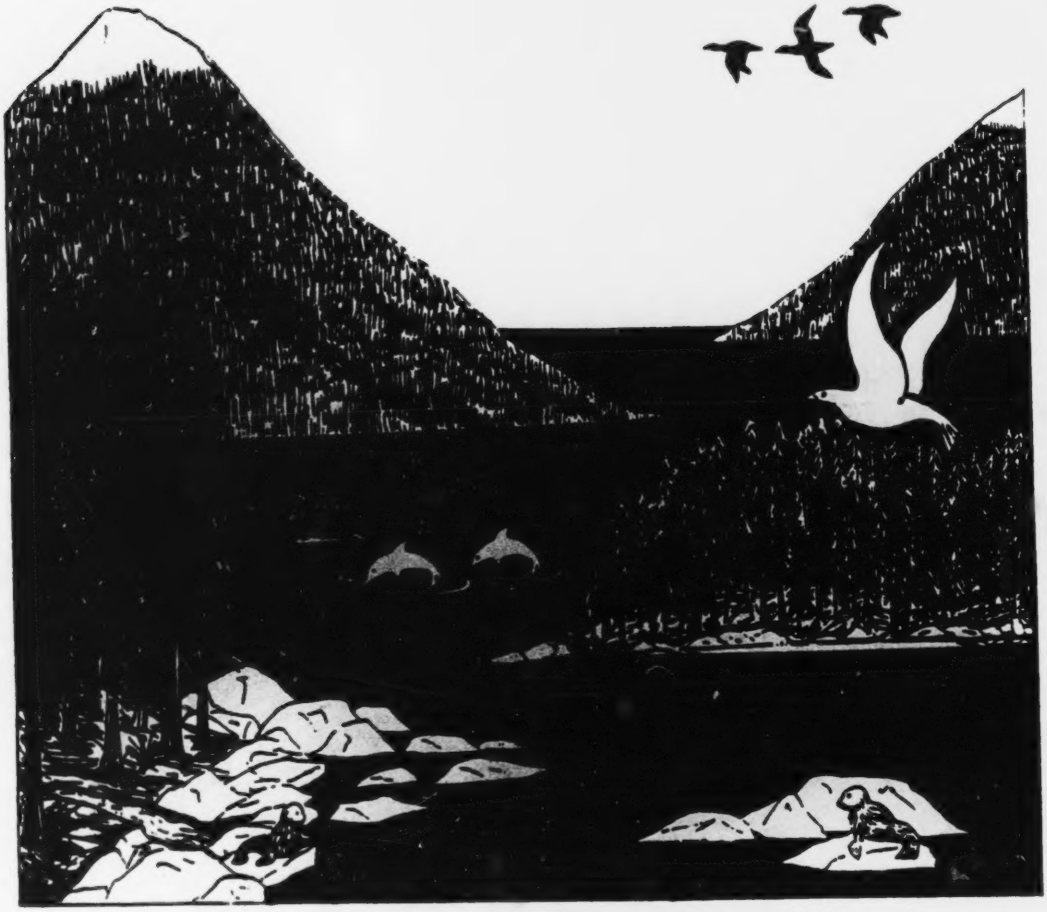

And lots more !

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And you wonder. . . . What kind of people live in this place ?

Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Respect of Natural Resources

Materials:

- 30 copies of The Tlingit Way: How to Treat Salmon, written by Patricia Partnow*
- 30 copies of the handout sheet entitled: The Tlingit Way: How to Treat Salmon*
- Lingít Aanée poster by Patricia Partnow*
- Example of a woosaani or harpoon*

* Available from the Indian Studies Office

Objectives:

- Students will read The Tlingit Way: How to Treat Salmon to obtain information about how the Tlingits show respect towards salmon
- Students will understand that the Tlingits believed that everything has a spirit through reading The Tlingit Way: How to Treat Salmon
- Students will learn the duties that the Tlingit women, men and children have at fish camp
- Students will be able to list at least two different ways that Tlingits caught salmon

Introduction (Set/Purpose)

Explain to the students that yesterday we talked about the natural resources available to the Tlingits. The Tlingits were fortunate to have so many resources available to them.

Discuss respect for these natural resources. The Tlingits believed that everything had a spirit. They showed respect towards all the resources from animals, trees and even roots from the trees. They knew that they could not survive without all these resources.

Tell the students that they will be reading a booklet about how the Tlingits respected salmon.

Activity (Instruction)

Give directions. Tell the students to read the entire booklet, entitled The Tlingit Way: How to Treat Salmon. Afterwards, they are to complete the worksheet that goes along with the booklet.

Activity (Guided Practice)

Pass out the booklet to each student. Monitor the students by walking around the room to see how they are doing. Have the students raise their hands if they need your help.

Activity (Closure)

After all of the students have completed their questionnaire, discuss. Go over each question and expound on it. Ask the students how the Tlingits showed respect towards salmon. Ask the students where the Tlingits went to during the summer. What did they do at this place?

Ask the students how the Tlingit men caught the salmon. It helps to show the poster of Lingít Aanée, which shows a variety of fishing methods mentioned in The Tlingit Way: How to Treat Salmon. Also, show an example of a harpoon or woosaani (in Tlingit). Ask the students what materials the woosaani is made out of. How does this harpoon catch salmon?

After discussing the questionnaire, reinforce to students that it was the Tlingit way to show respect towards their natural resources. Ask the students why this was so.

Activity (Independent Practice)

Students who finish their questionnaire early can illustrate one Tlingit method of catching salmon.

THE TLINGIT WAY: HOW TO TREAT SALMON

Written By:
Patricia H. Partnow

Illustrated By:
Jeanette Bailey

March 1975

THE TLINGIT WAY: HOW TO TREAT SALMON

A Production of the

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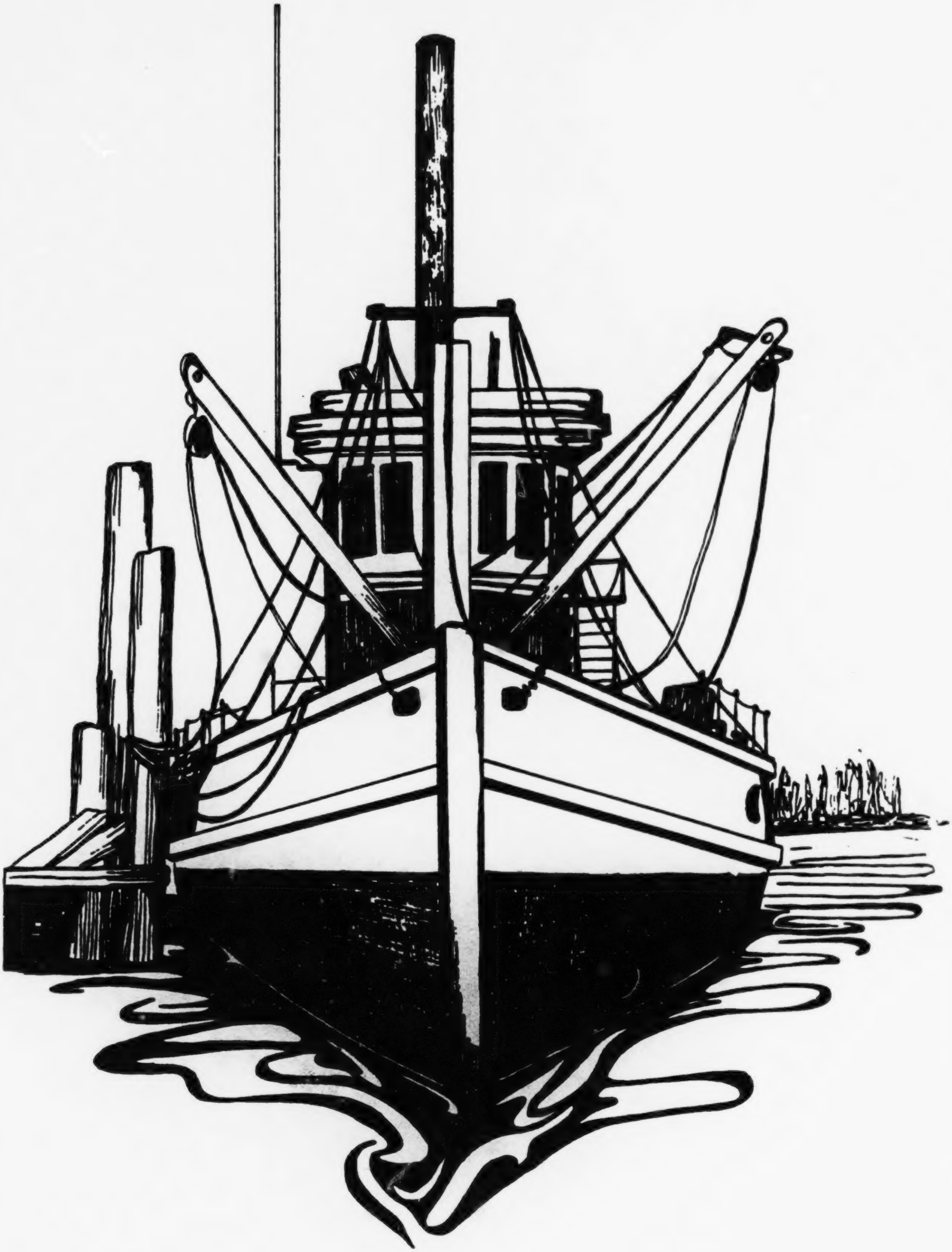
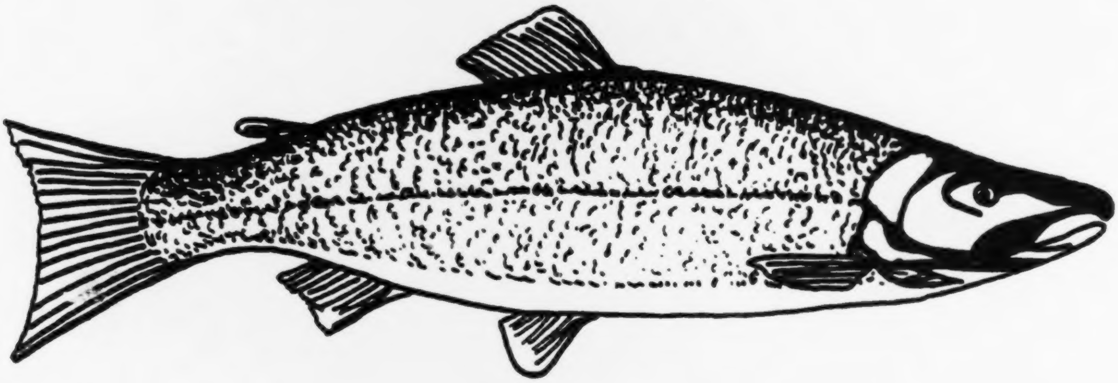
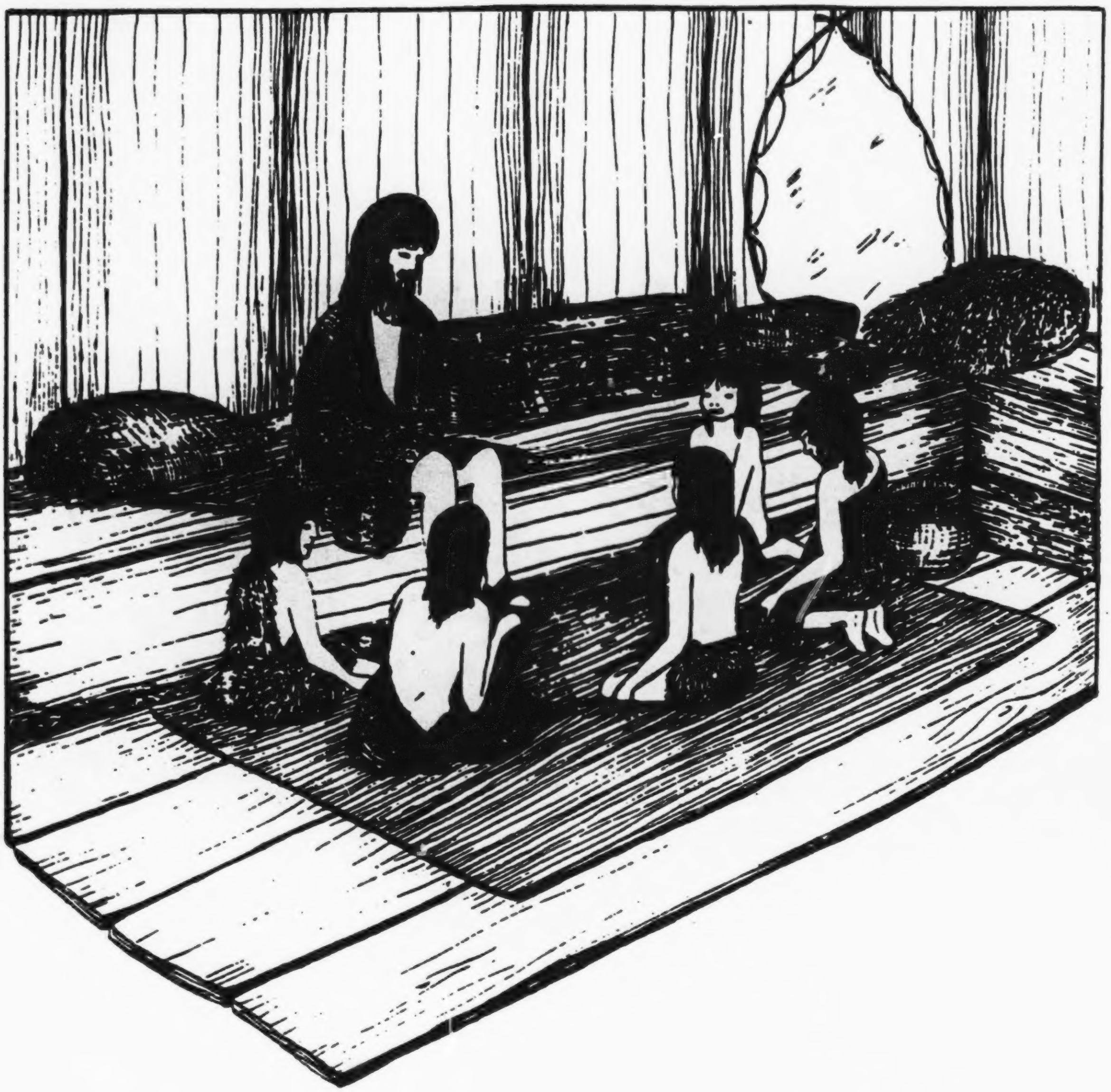


THE TLINGIT WAY: HOW TO TREAT SALMON

Most Alaskans fish for salmon now and then, and most people like to eat it. But in the old days, the Tlingits used to fish for salmon all summer long and into the fall, and they caught enough to last them through the winter. They ate salmon for almost every meal.

Since salmon were so important to the Tlingits, the people wanted to make sure they would catch enough in the summer and fall to last them through the year. They felt that it was not enough to have good aim with a salmon harpoon, or to be able to build a salmon trap just the right size and strength to hold salmon. They thought those skills were important, but they felt that skills alone would not catch salmon. They believed that salmon allowed themselves to be caught only if they wanted to be caught--so the really good fisherman was the person who knew how to treat fish well and keep good will between human beings and salmon. Most important, a good fisherman understood that salmon must not be insulted or angered--for if the salmon were insulted, they would never return to the streams where they were born, and the people would starve.





This story tells some of the special ways the Tlingits treated salmon, and some of the ways they knew to avoid insulting the salmon. These were things that all children had to learn when they were growing up. The children learned by watching and listening to their parents and uncles and aunts and grandparents, and they remembered everything that these relatives told them. They had to--it was a matter of life and death! Then, when the children grew up, they passed on all these rules, and many more, to their own children.

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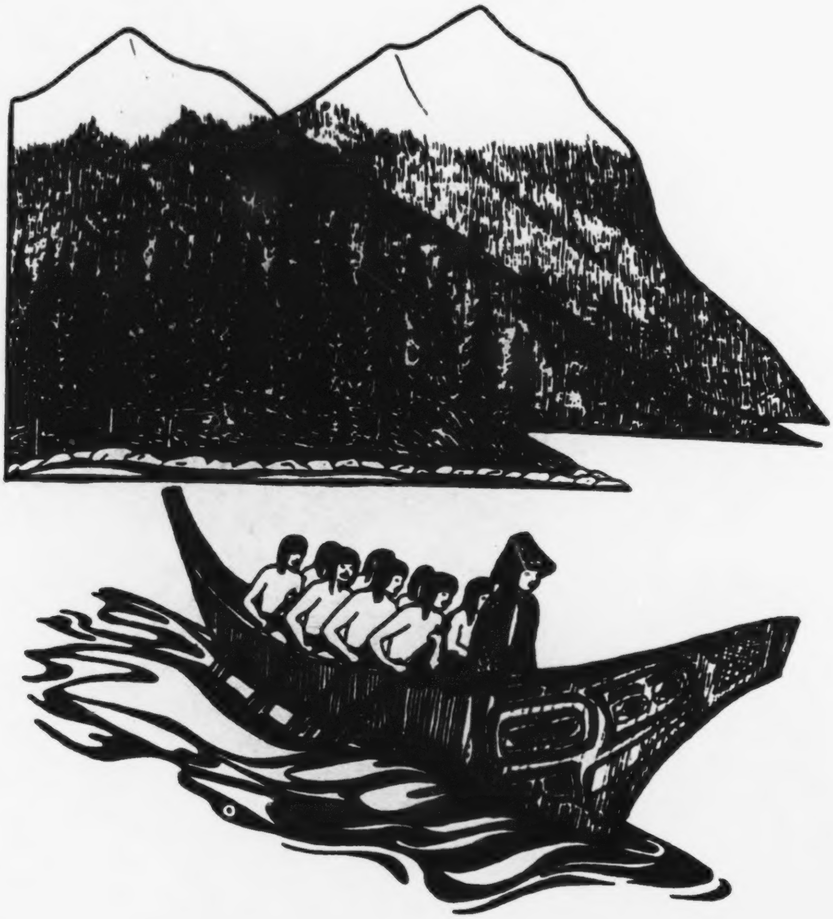
This is the way it used to be:



In the summer, all the clans headed for fish camp, each clan going to the fishing grounds and stream that it owned. A clan often owned more than one good salmon stream, so the members of the clan would split up. Some men took their families to one stream, others took their families to another stream.

Once a group of clansmen and their families arrived at fish camp and had set up tents and arranged their belongings, they helped each other build salmon traps and weirs and put up nets across the openings of streams. Then they all fished together, but each man kept the fish he caught for his own family. And each woman cleaned and dried the fish her husband caught for their family.

That is the way it used to be: the family needed the man to catch the fish; and it needed the woman to prepare the fish.

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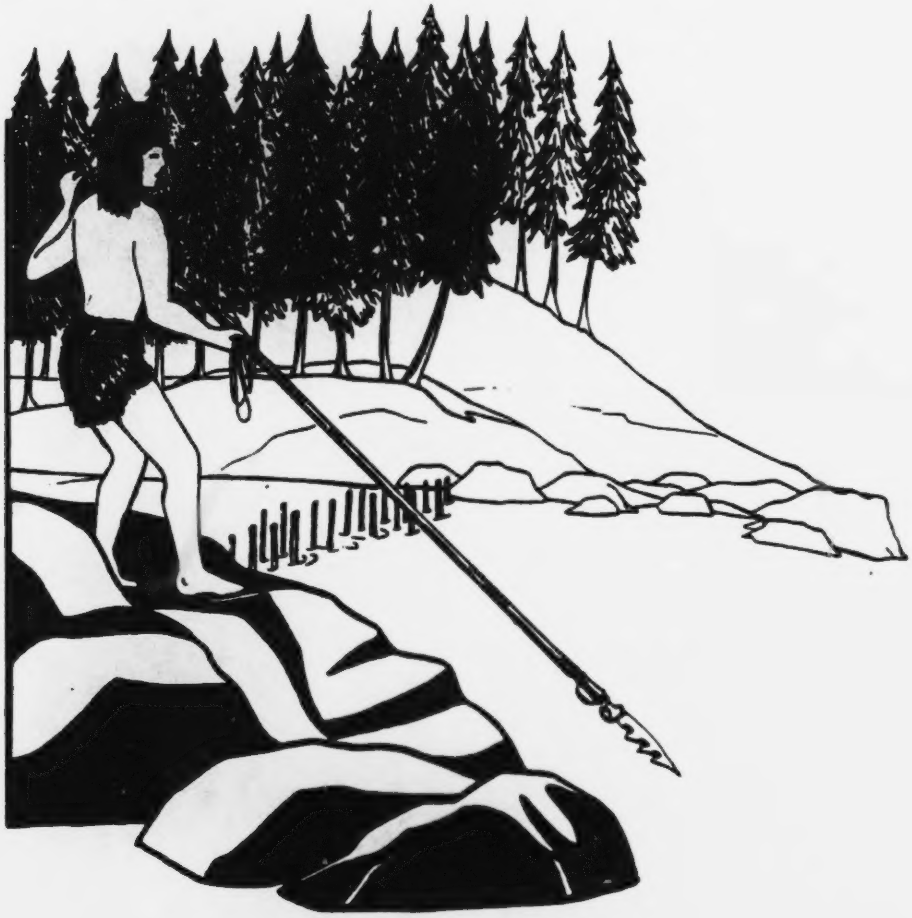
Catching Salmon

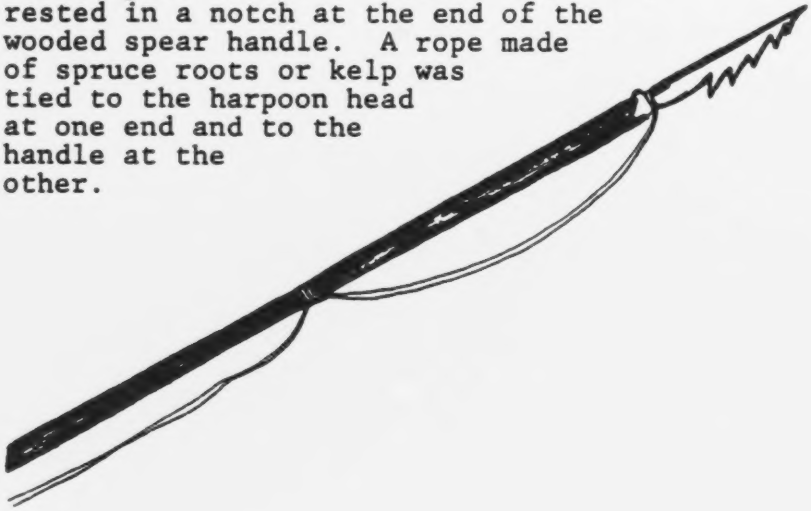
In the old days, only the men caught salmon. Women were not allowed to come close to the water when salmon were running. This was one way people showed respect for salmon.

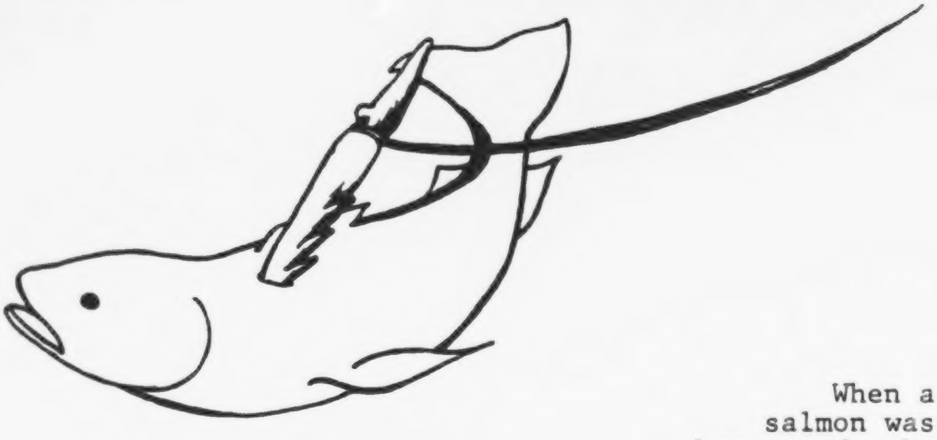
The men knew lots of different ways to catch salmon. Here are some of them:



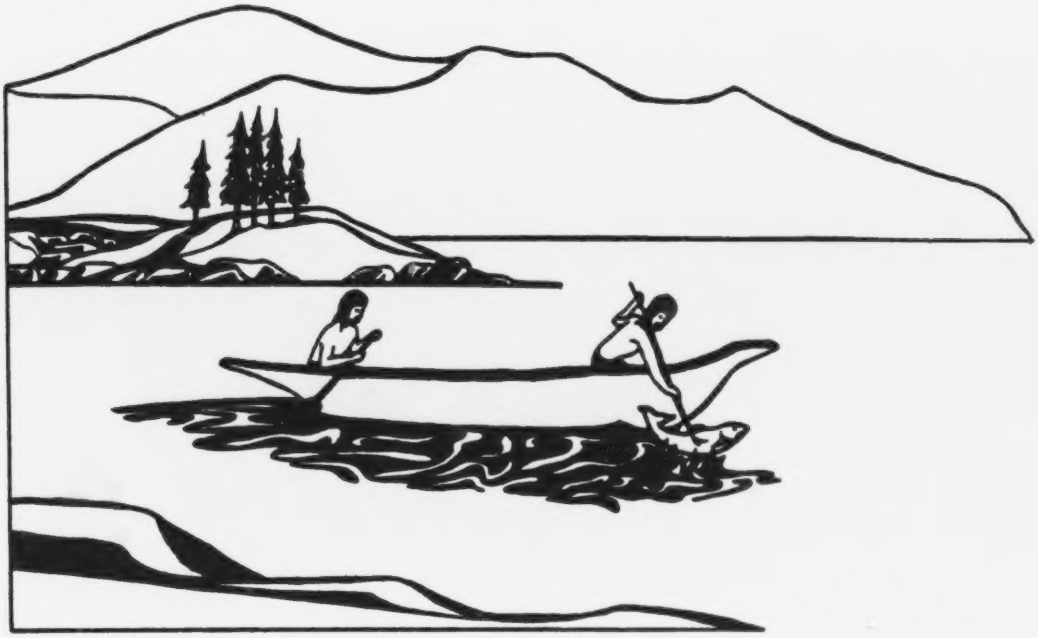
If the men were fishing in a clear stream or river, they might build a barricade of sticks (called a weir) across the stream to keep the salmon from swimming upstream. They stood on the banks of the river and threw a long spear called a harpoon to catch the salmon.

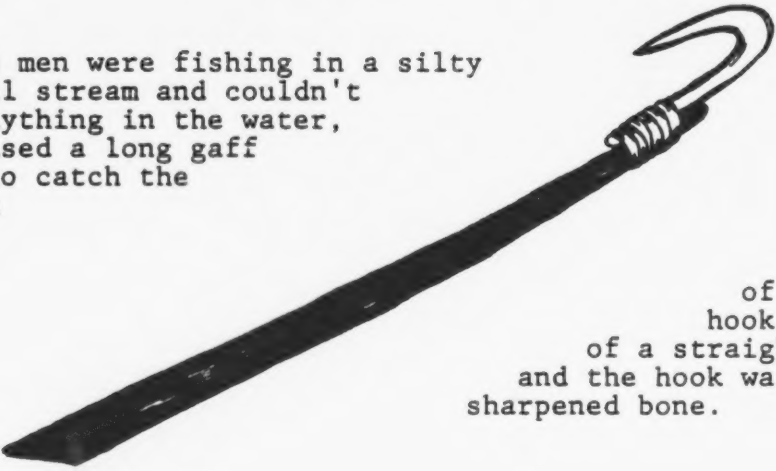
The harpoon head was made of bone. It rested in a notch at the end of the wooded spear handle. A rope made of spruce roots or kelp was tied to the harpoon head at one end and to the handle at the other.





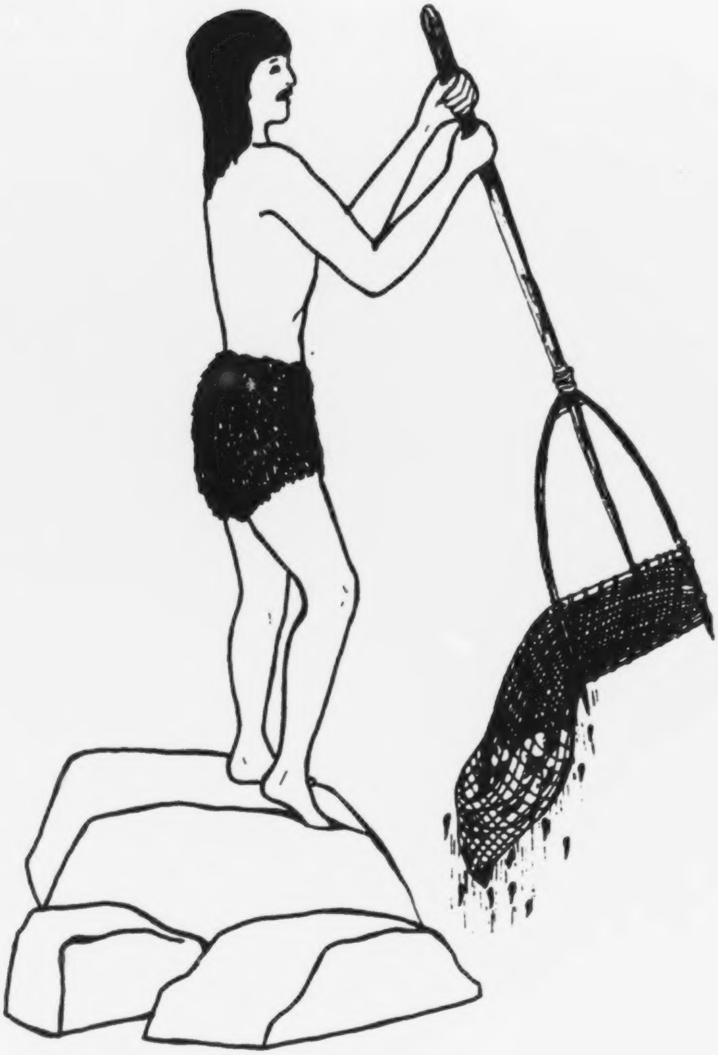
When a salmon was harpooned, the fisherman held on to the rope. The harpoon head came loose from the handle, and stuck in the salmon. The fisherman let the salmon swim around on the end of the rope, and when it became tired, the man pulled the fish to shore.



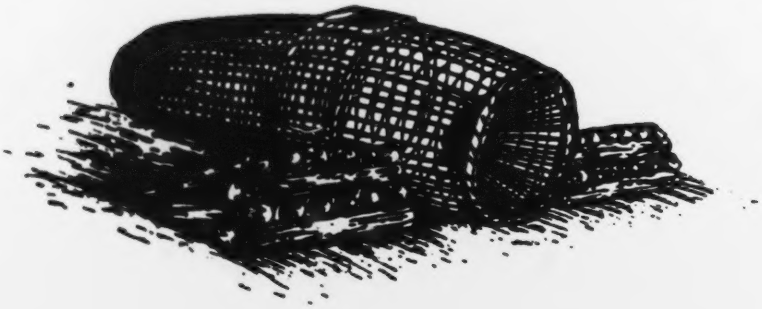


If the men were fishing in a silty glacial stream and couldn't see anything in the water, they used a long gaff hood to catch the salmon

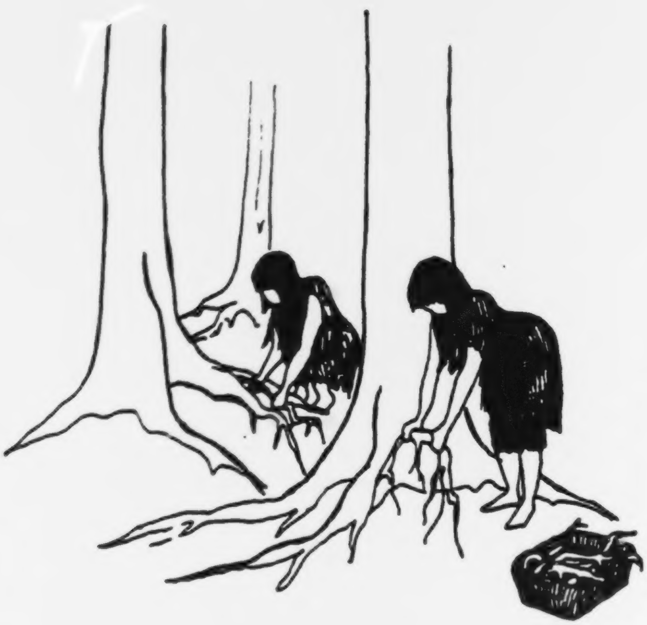
The handle of the gaff hook was made of a straight stick, and the hook was made of sharpened bone.



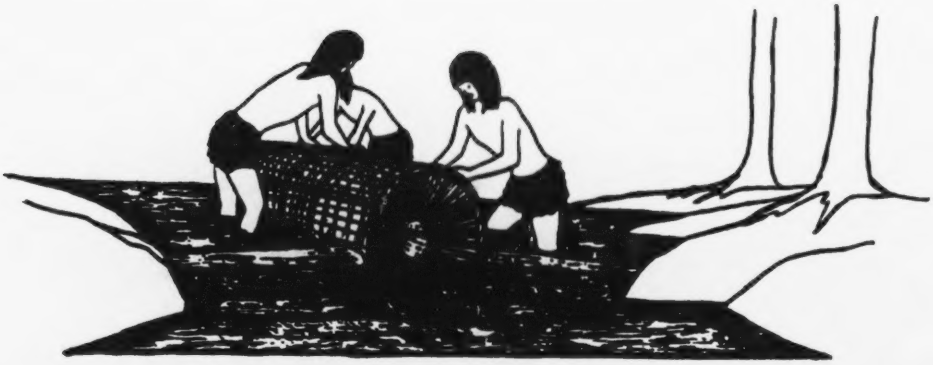
Sometimes, the men used large dipnets for catching salmon.



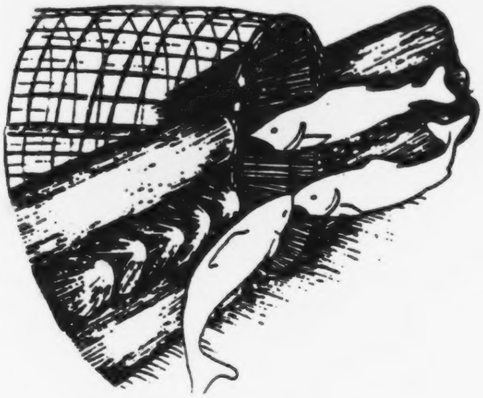
In the streams with heavy salmon runs, the fishermen used large fish traps for catching the salmon. The would catch more salmon this way than any other.



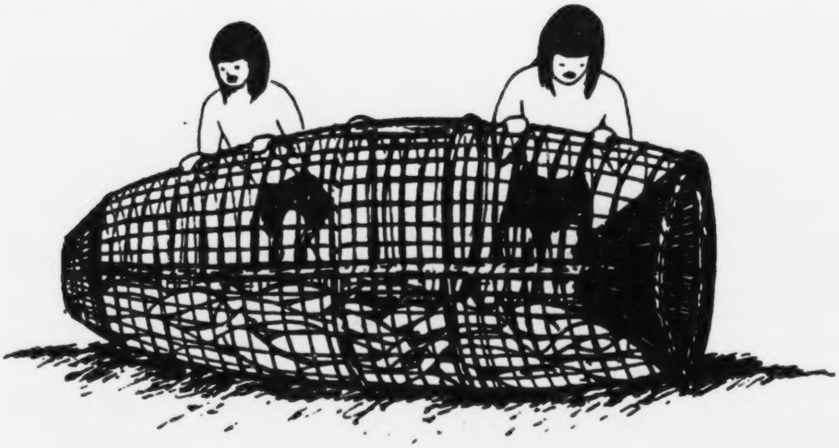
The traps were made of pieces of wood which were lashed together by spruce roots. The men collected the wood, and the women gathered the spruce roots.



The men built the trap. Then they placed it across the stream with the opening facing downstream.



As the salmon swam upstream to their spawning grounds, they were guided to the opening of the trap. They swam into it, but could not find their way out.



When the trap was full, it was hauled out of the water and the salmon were taken to the women to clean.

After a man caught a salmon, he sang to it, explaining why he had killed it. The song might say something like this:

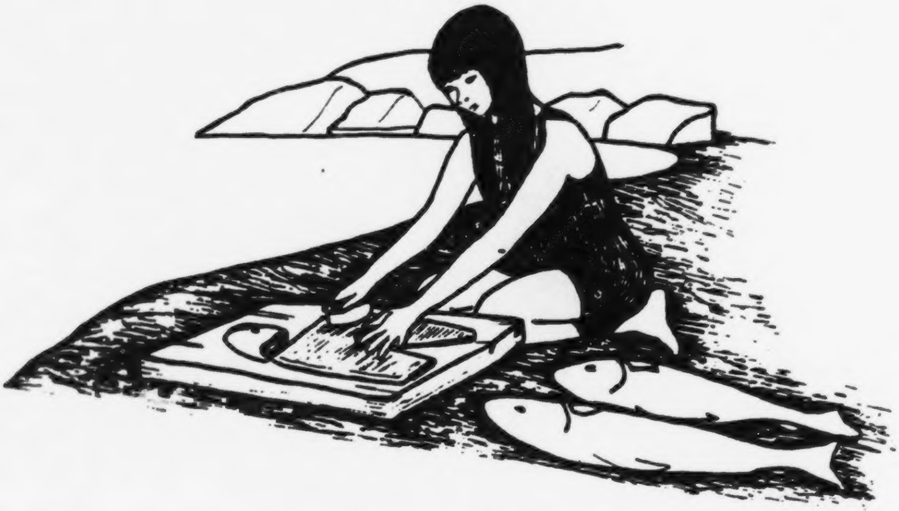
"Why did I kill that fish?
I need it to eat.
My family at home is hungry--
I didn't kill it for nothing.
Forgive me."

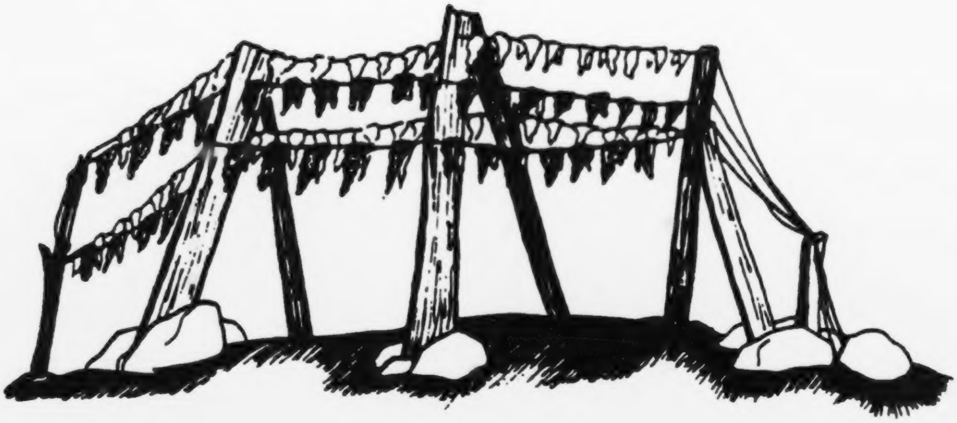
Preparing Salmon

The women liked to be together when they were cleaning and smoking salmon. They stayed close to the campsite, and talked and laughed as they worked. They had to work quickly to clean the fish before they spoiled. The children helped them--some helped to clean fish, others helped by babysitting for their younger brothers and sisters.

Each woman had a large cutting board made of cedar or spruce wood for cleaning the fish. She put this on the ground, and put the fish she was going to clean on the board with its head pointed upstream. The fish's head always had to point upstream, for at the head of the stream it would spawn, and its soul would be born again in the body of another fish. The woman herself sat on the ground facing downstream, with her side, not her face, towards the water.

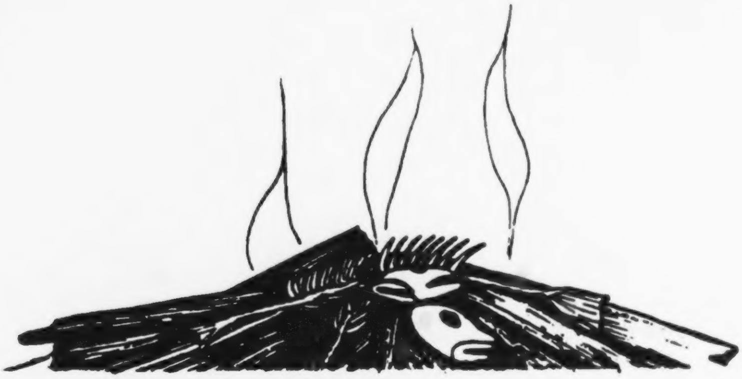
To clean the fish, the woman would cut off its head and make a cut down the fish's belly to clean the guts out. Then she cut the fish almost in two along the backbone and pulled the backbone and ribs out. She cut slits in a special pattern in the meat. Each woman cut her own special design in the fish for her family. That way, she could tell which fish were hers after they were dried along with everyone else's salmon in the big smokehouse.

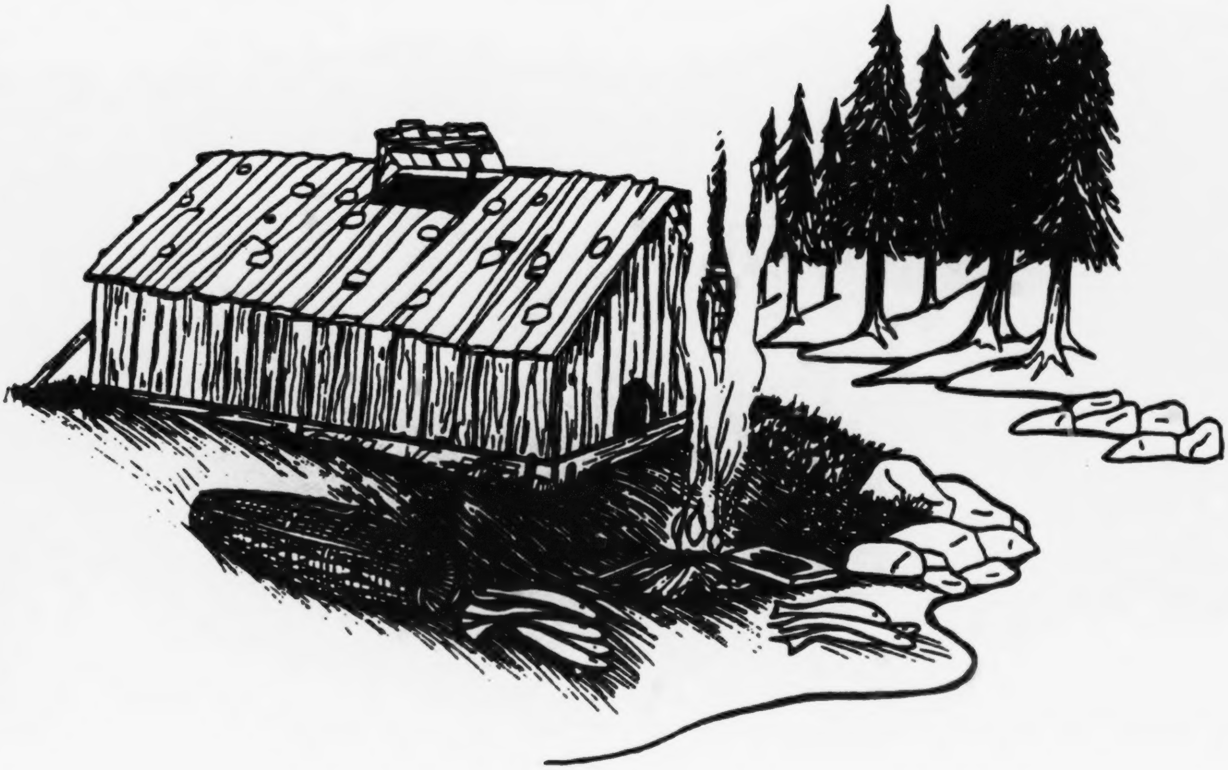




She saved the fish eggs to dry or smoke.

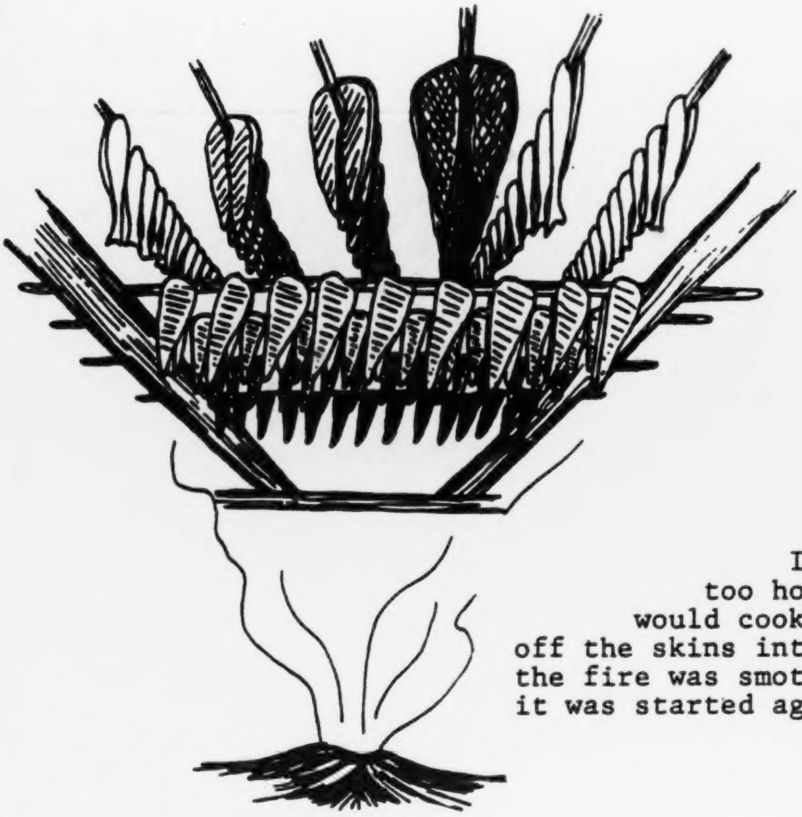
The women were very careful to take care of the bones, head and guts of the salmon. In some parts of Lingít Aaneé, the women burned all of the left-over parts of the salmon after they cleaned it. In other areas, they threw them into the stream. This was one of the things which the salmon demanded of human beings. Otherwise, the fish would not be reborn and the people would starve.





There was usually one big smokehouse at summer fish camp. Sometimes people lived in the smokehouse, and other times they lived in tents or small huts and only used the smokehouse for drying fish.

The door of the smokehouse faced the river or stream. Sticks to hold the drying salmon hung across the house, in the same direction as the river. When a woman put her salmon on these sticks, she made sure that the front end of the salmon was heading upstream.

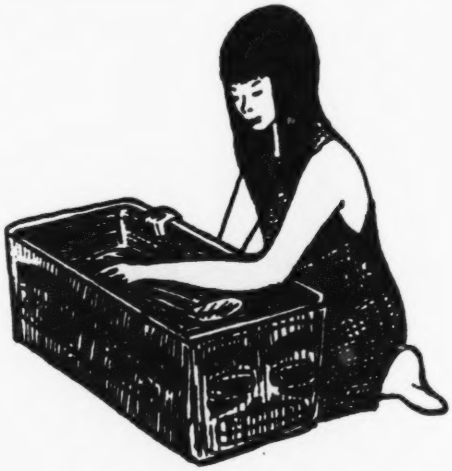


The fire for smoking the fish was made of alder wood and cotton wood. It was not allowed to get too hot, because then the fish would cook and the meat would fall off the skins into the fire. Every night the fire was smothered, and every morning it was started again.

The women had to pay close attention to the salmon they were smoking. The fish had to be moved around so they would not spoil, and had to be checked to see if they were drying evenly all the way through.

After about a week the smoking would be finished, and the women would take their fish down from the sticks.

They stacked the dried fish together, packed them all between two boards, and put them in a wooden box. The fish were stored in the box until later in the year when the family was ready to eat them.



And that's the way it used to be!

Name: ________________________

The Tlingit Way: How to Treat Salmon

Please answer the following questions:

1. According to the Tlingit people, the really good fisherman was the person who knew how to: ________________
2. Why did a good Tlingit fisherman feel that salmon should not be angered or insulted? ________________
3. How did the Tlingit children learn since they did not have books to read? ________________
4. Where did the Tlingit people go during the summer months? ________________
5. What did the men do at the place in the summer? ________________

   What did the women do at the place in the summer? ________________
6. Did the women help the men catch the salmon? Why or why not? ________________
7. The men knew many different ways to catch salmon. Name and describe these different ways of catching salmon. ________________
8. What was the harpoon head made out of? ________________

9. Which method of fishing caught the most fish for the Tlingit people? ______________________________

10. Why did the Tlingit men sing to the salmon after it was caught? ______________________________

11. How did the Tlingit children help their parents at the fish camp? ______________________________

12. The women placed the salmon on a cutting board to clean. The head of the salmon pointed upstream as it was being cleaned. Why? ______________________________

13. Each woman cut her own special design in the fish for her family. Why did she do this? ______________________________

14. The fire for smoking the fish was made of:
______________ and ______________

15. What would happen to the salmon if the fire for smoking the fish was too hot? ______________________________

16. What type of containers were the fish stored in? ______________________________

Fourth Grade Lesson Pland

Unit: Tlingit Trading

Lesson: Living by the Seasons

Materials:

- 30 copies of the handout sheet entitled, Tlingit Economic Year
- 30 copies of the Tlingit Economic Year questionnaire
- A copy of page 115 from the book, Cedar, by Hilary Stewart
- An item made from cedar bark (i.e., cedar bark basket, hat, etc.)*
- Cedar bark*

* Available from the Indian Studies Office

Objectives:

- Students will learn when Tlingits gathered their natural resources after coloring the pie graph provided in Indian Studies curriculum
- Students will explore how certain natural resources were gathered (i.e., cedar bark)
- Students will listen to the instructor talk about the importance of respect towards their natural resources (i.e., cedar bark)

Introduction (Set/Purpose)

Yesterday we discussed how and why the Tlingits showed respect toward salmon. Today we will learn the time of the year that Tlingits gathered their natural resources. Talk about the seasons and what was gathered and utilized during those periods.

We will also be studying about one of the natural resources - cedar bark. We'll find out how the cedar bark was gathered and how they showed their respect toward the tree for the use of it's bark.

Activity (Instruction)

Provide each student with the pie graph entitled, Tlingit Economic Year and the questionnaire that goes along with it. Students are to color the calendar according to the directions. After coloring the pie graph, they are to answer the questionnaire that goes along with it.

Activity (Guided Practice)

Students will color the Tlingit Economic Year pie graph and answer the questionnaire. Monitor the activity by walking around the room, having students raise their hand if they need assistance.

Activity (Independent Practice)

If students finish their questionnaire early, have them draw a picture to go along with their written description of what natural resources they would have gathered during the month of May.

Activity (Closure)

After students complete their questionnaire, discuss as a group and have students give their answers. After the students finish coloring the pie graph, they seem to have a better concept of when different resources were gathered.

Activity (Instruction and Guided Practice)

Remind the students that the Tlingits respected all of their natural resources. They never wasted anything. They believed that if they treated these resources with respect, then there would always be a supply of resources to continue their survival. They were in harmony with nature.

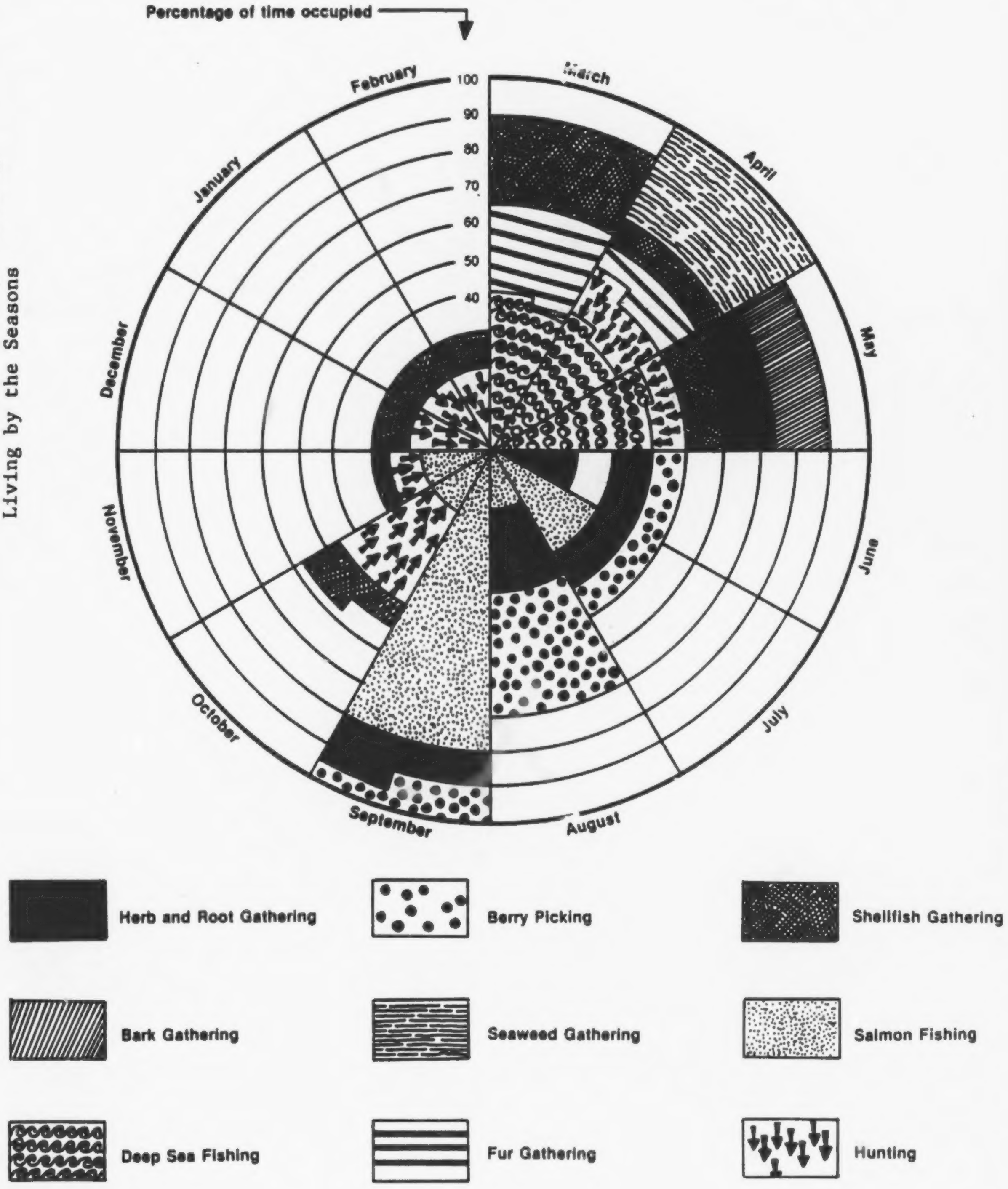
Use cedar bark as an example of how the Tlingits gathered their resources. Show the students how the bark was gathered. Refer to page 115 from the book, Cedar, by Hilary Stewart. Show samples of what the Tlingits made out of cedar bark (i.e., cedar bark hat, clothing, baskets, etc.)

Activity (Closure)

Reinforce to the students that the Tlingits could not have survived without the help of their natural resources. They knew this and respected their environment. They showed their respect in a variety of ways. For instance, if they were using the bark from the tree, they would thank the tree.

Do you remember from yesterday, how the Tlingits showed their respect toward salmon? How is this similar to showing respect toward the tree?

The Tlingit Economic Year



Source: Adapted from K. Oberg. 1972. The Social Economy of the Tlingit Indians.

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Name: ____________________

The Tlingit Economic Year

- Color the bark gathering BROWN
- Color the deep sea fishing BLUE
- Color the berry picking GREEN
- Color the seaweed gathering YELLOW
- Color the salmon fishing RED
- Color the hunting ORANGE

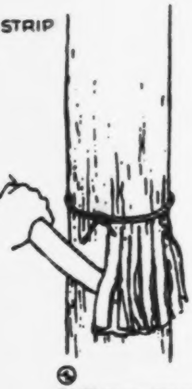
Directions: Refer to the Tlingit Economic Year graph to answer the following questions:

1. The Tlingits gathered bark during the month of __________.
2. What is today's date? ______________________________.

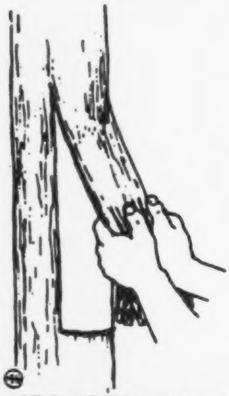
   What would the Tlingits be going during this month? ______
   ____
   ____
3. Which month did the Tlingits spend a lot of their time fishing for salmon? ______________________________
   ____
4. Which months look like the busiest months for the Tlingit people? ______________________________
   ____
   ____
5. If you were a Tlingit in the year 1885, describe in your own words what life would have been like for you during the month of May. ______________________________
   ____
   ____
   ____

Collecting Cedar Bark

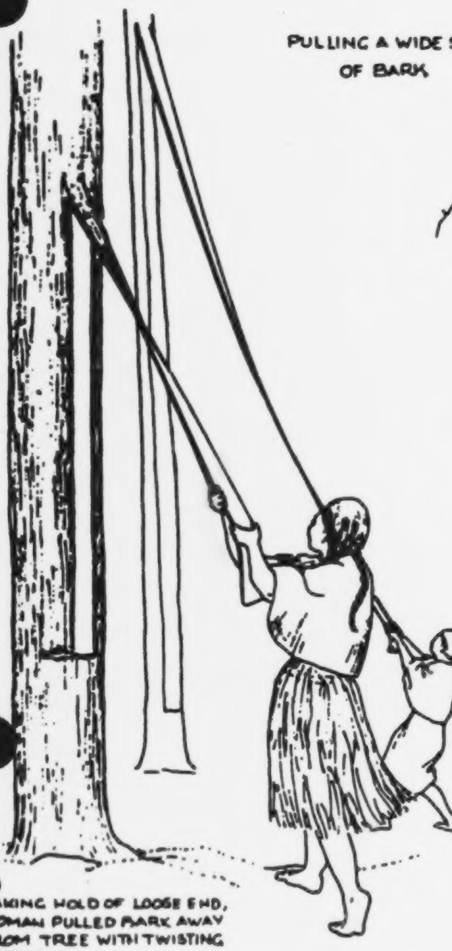
PULLING A WIDE STRIP OF BARK



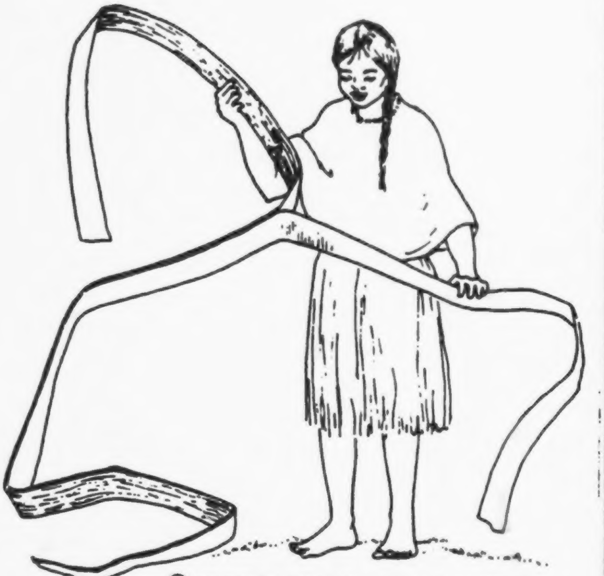
① FLAT TOOL PRIED BARK LOOSE _ CEDAR WITHE TIED AROUND TRUNK PREVENTED BARK FROM SPLITTING FURTHER



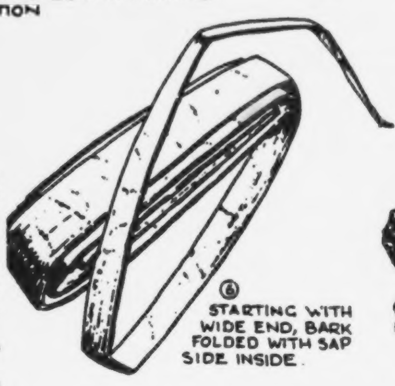
② WITHE WAS REMOVED, AND FRAYED ENDS OF BARK GATHERED UP FOR PULLING OFF WIDE STRIP.



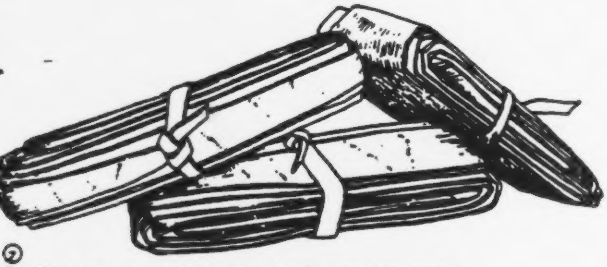
③ TAKING HOLD OF LOOSE END, WOMAN PULLED BARK AWAY FROM TREE WITH TWISTING MOTION



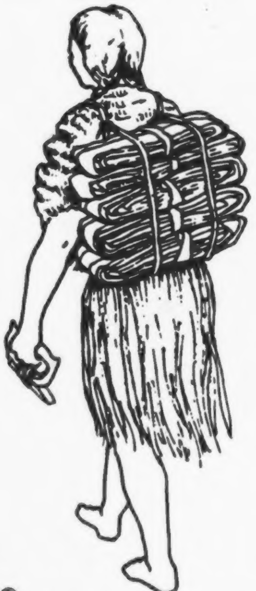
⑤ INNER BARK SEPARATED FROM OUTER



⑥ STARTING WITH WIDE END, BARK FOLDED WITH SAP SIDE INSIDE.



⑦ BUNDLE TIED WITH TAPERING END OF BARK STRIP



⑧ WOMAN PACKED OUT BUNDLES OF INNER BARK USING HARNESS OF CEDAR WITHES.

Reprinted from the book, Cedar, by Hilary Stewart
(page 115)

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Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Putting Natural Resources to Use

Materials:

- A Tlingit resource person to demonstrate how to make an article from their natural resources. (i.e., Chilkat Blanket Weaver, Spruce Root and Cedar Bark Basket Maker, etc.)
- Materials necessary for the resource person (i.e., a table for demonstration, slide projector, etc.)

Objectives:

- Students will observe a Tlingit resource person demonstrate how they make an article from the natural resources
- Students will recognize the amount of work it takes to gather and prepare the natural resources to make an article
- Students will recognize the amount of work it takes to make an article
- Students will observe how the resource person shows their respect toward natural resources and/or their working materials

Introduction (Set/Purpose)

Introduce the Tlingit resource person. Inform the students that we are fortunate to have this person share their knowledge. This person will be your teacher for the next 40 minutes.

Tell the students that after our guest demonstrates we will be discussing how the natural resources were gathered and prepared before making an item. How does this person show respect toward the natural resource?

Activity (Instruction and Guided Practice)

Students will observe a demonstration from a Tlingit resource person. During this demonstration, students will recognize the vast amount of work it takes to gather and prepare the supplies needed and then finally produce a finished product.

Activity (Closure)

Thank the native resource person for sharing with the class. Have the students ask questions. Discuss the demonstration.

Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Tlingit/Athabaskan Trade Items

Materials:

- 30 copies of student desk map showing southeast Alaska trade routes
- Large map of Alaska's Native People*
- Colored pencils for each student
- Examples of Tlingit and Athabaskan trade items (i.e., artifacts, photographs, etc.)*
- For references on Tlingit trading, refer to Under Mount St. Elias, by Frederica deLaguna, The Social Economy of the Tlingit Indians, by Oberg and the teacher guide, Tlingit Trade Game, by Patricia Partnow*

* Available from the Indian Studies Office

Objectives:

- Students will be able to differentiate between the Tlingit villages located on islands and the Tlingit villages located on the mainland by labeling a map of southeast Alaska
- Students will identify the major rivers used for trading by labeling the southeast Alaska map
- Students will participate in a discussion on trading

Introduction (Set/Purpose)

Explain to the students that the Tlingits had villages located in two different areas. Some Tlingits lived on the islands. (Define island for those who may not know what it is). Some Tlingit villages are located on the mainland near large rivers.

Activity (Instruction)

On the large Alaska map, point out the difference between the Tlingit islands and mainland. Tell the students that they will be given their own map of southeast Alaska. On this map, the students will see the names for several Tlingit villages.

List the Tlingit villages (Island and Mainland) onto the chalkboard. For example:

Activity (Instruction) cont.

Mainland Villages	Island Villages
Chilkat	Hoonah
Yakutat	Henya
Tongass	Angoon
Auke	Sitka
Chilkoot	Kake
Stikine	Kuiu

Also, list on the chalkboard, a few of the major Tlingit rivers. Examples are: the Stikine River, the Taku River and the Alsek. Add the Copper River to the list. It is an Athabaskan River.

Give each student their own map of southeast Alaska. Ask them to circle the mainland villages with a brown pencil, the island villages with a green pencil and the rivers with a blue pencil.

Activity (Guided Practice)

Students will identify the Tlingit villages located on the mainland and islands by circling these villages on the southeast Alaska map. They will also locate the major rivers listed above.

Monitor this activity by walking around the room. If the students need further assistance, have them raise their hand.

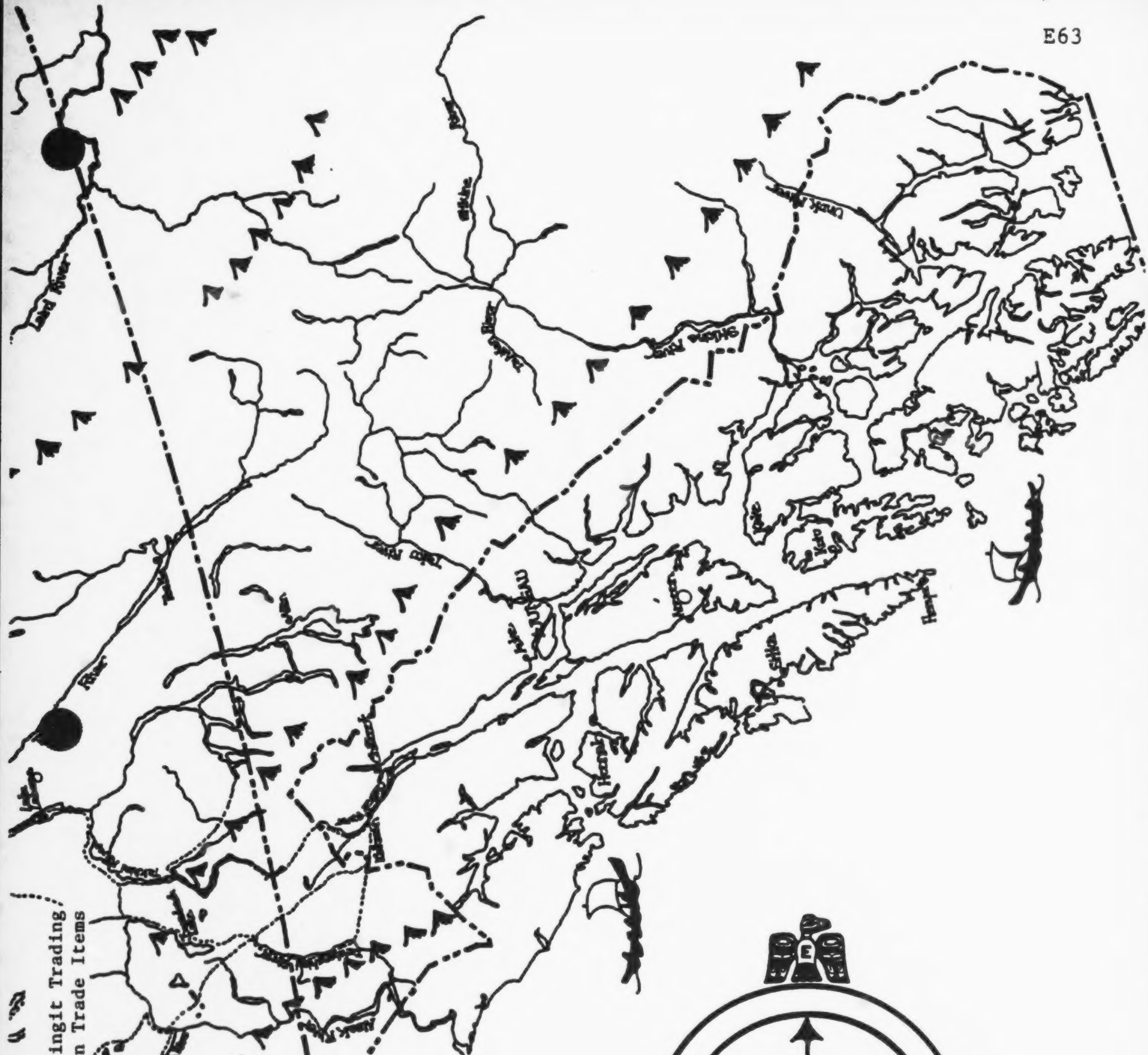
Once the students have finished circling the Tlingit villages and rivers, go over to the large Alaska map and point out where all the villages and rivers are. If they have made a mistake, have them correct it.

Activity (Instruction and Guided Practice)

When the students understand that the Tlingit villages are located on the islands and the mainland, introduce the concept of trading. Why do people trade? Why do you think the Tlingits traded? Who did they trade with?

Activity (Closure)

Review briefly the material that was covered for the day. What is the difference between the villages located on the island as opposed to those located on the mainland? What are the names of some of the Tlingit villages? Are they located on islands or on the mainland? What are the names of a few of the major Tlingit rivers?


Stikine River
Taku River
Juneau
Sitka

Fourth Grade - Tlingit Trading
Tlingit/Athabaskan Trade Items

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Unit: Tlingit Trading

Lesson: Trade Items

Materials:

- Examples of Tlingit and Athabaskan trade items (i.e., artifacts, photographs, etc.)
- Variety of natural resources that the trade items were made from. Examples: cedar bark, spruce roots, moosehide, mountain goat wool, etc.)
- 30 copies of Harvest Time at the Beach handout sheet*
- 30 copies of the handout sheets entitled: Plant Foods, Beach Foods, Berries and Animal Foods*
- Cedar, written by Hilary Stewart. Refer to pages 115 and 172
- Kahtahah, written by Frances Lackey Paul. Refer to pages 12 and 13

* Available from the Juneau Indian Studies Program

Objectives:

- Students will be able to identify three items that were traded by the Tlingits from the islands
- Students will be able to identify three items that were traded by the Tlingits from the mainland
- Students will be able to identify three items that the Athabaskans traded with the Tlingits
- Students will observe the natural resources needed to make the trade items
- Students will be able to identify the items that these three groups of people would like in return

Introduction (Set/Purpose)

Review yesterday's lesson on trading. Do the students understand the concept of trading? Reinforce that the Tlingits traded to obtain a variety of goods. We will go over these goods that the Tlingit people traded between themselves and the Athabaskans.

Activity (Instruction and Guided Practice)

The Tlingits that lived on the islands were surrounded by water. These people had plenty of seafood, shells and they had cedar trees, green stone, etc. Bring samples or handouts of the items that the island Tlingits had.

These Tlingits that lived on the islands traded the above goods with Tlingits from the mainland. In exchange, the mainland Tlingits would have items like eulachon oil, cranberries in oil, mountain goat horn spoon, Chilkat blankets, etc. Bring samples of these goods to show the students.

The mainland Tlingits traded also with the Athabaskans. The Tlingits wanted different Athabaskan items such as moosehides, copper, birchwood bows, caribou hides and wolf moss. Explain why these items were desired by the Tlingits.

In return, the Athabaskans wanted Tlingit items such as iron, cedar bark baskets, shell ornaments, cranberries in oil and eulachon oil.

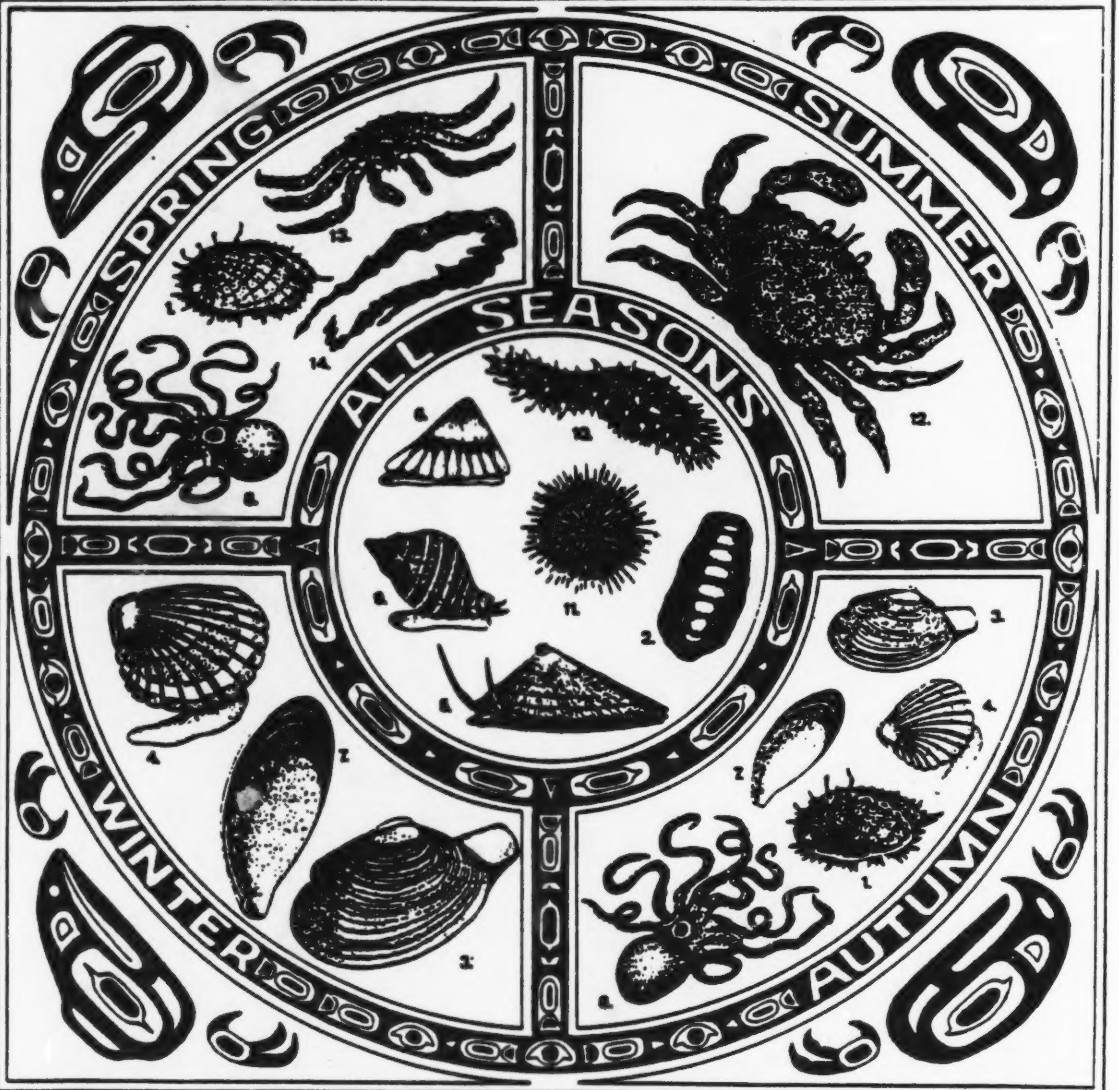
It is easier for the students to remember which group of people owns what if you have three display tables. Each table should represent the goods from each group of people (i.e., the island Tlingit, mainland Tlingit and Athabaskan). Write on the board or posterboard the three groups of people and underneath list the items that these people had. Below this list, add the goods that each of these groups desired. (Refer to the lesson on Trade Procedures for a listing of these items).

Activity (Closure)

Review the extensive material covered for the day. Ask the students to list all three groups of people. Below that list, briefly copy the information from the board. Save this list for future reference.

HARVEST TIME AT THE BEACH

Collecting Alaskan Native Foods Between The Tides

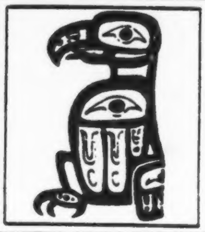

SPRING
SUMMER
AUTUMN
WINTER
ALL SEASONS

MOLLUSKS
1. Abalone
2. Chiton
3. Clam
4. Cockle
5. Keyhole Limpet
6. Limpet
7. Mussel
8. Octopus
9. Whelk

ALGAE
14. Sea Weed

ECHINODERMS
10. Sea Cucumber
11. Urchin

CRUSTACEANS
12. Dungeness Crab
13. King Crab



Fourth Grade - Tlingit Trading
Trade Items (page 1 of 5)

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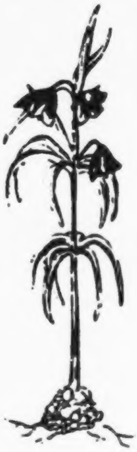
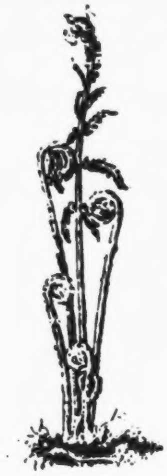
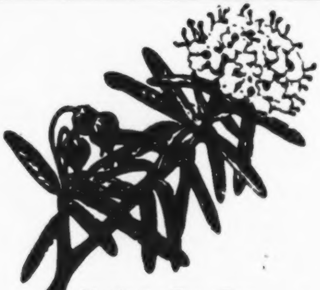


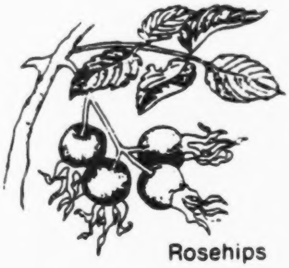
Chocolate Lily



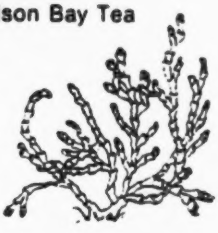
Fiddlehead Fern



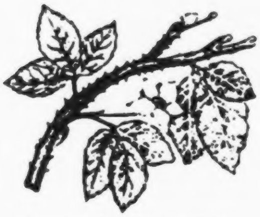
Hudson Bay Tea



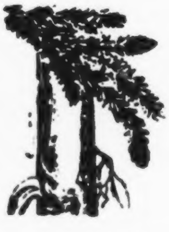
Rosehips



Beach Asparagus

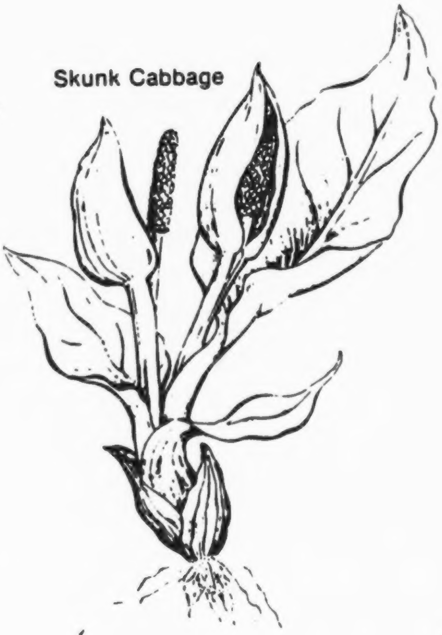


Salmonberry Shoots

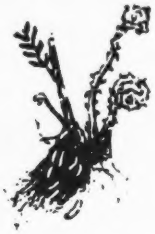


Hemlock Noodles

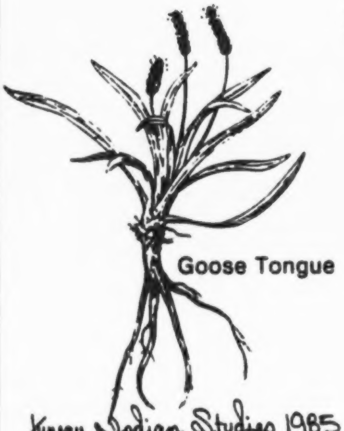
Skunk Cabbage



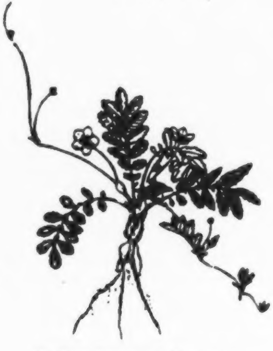
PLANT FOODS



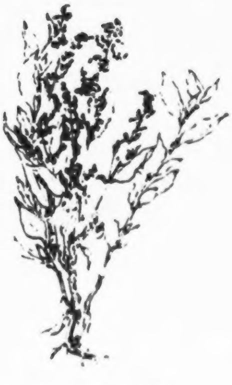
Spreading Wood Fern



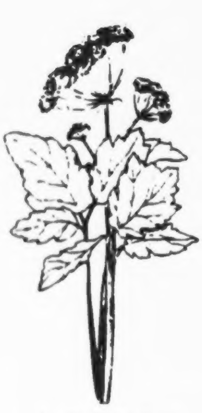
Goose Tongue



Wild Sweet Potato



Indian Rhubarb



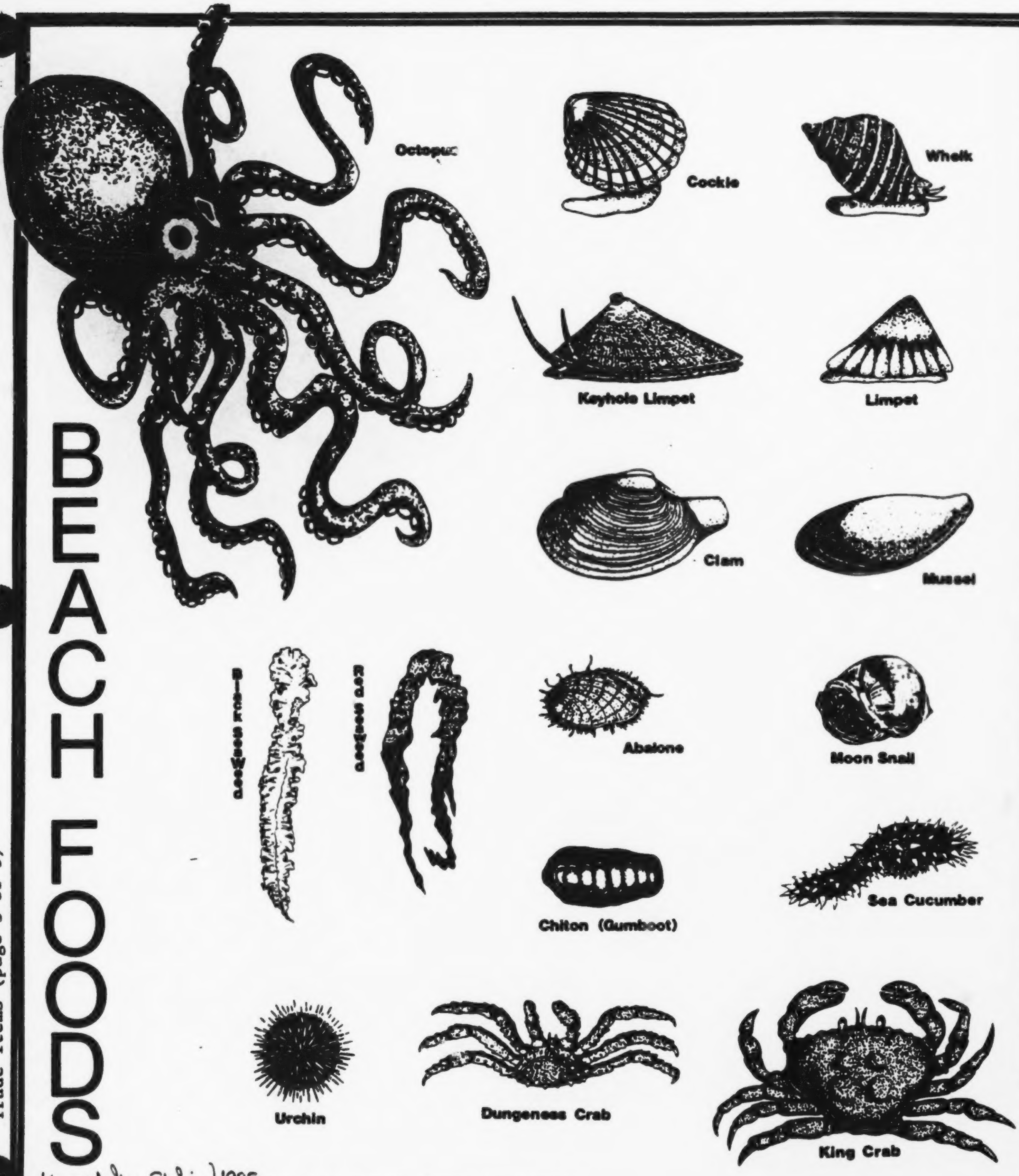
Indian Celery

Juneau Indian Studies 1985

U.S. Office of Education Title IV Indian Education Part A Grant [illegible] Juneau Indian Studies Program

Fourth Grade - Tlingit Trading
Trade Items (page 3 of 5)

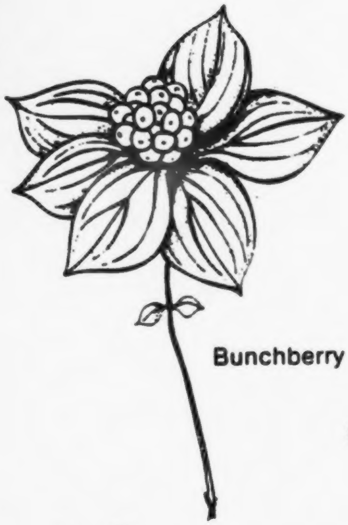
BEACH FOODS


Octopus
Cockle
Whelk
Keyhole Limpet
Limpet
Clam
Mussel
Black Seaweed
Red Seaweed
Abalone
Moon Snail
Chiton (Gumboot)
Sea Cucumber
Urchin
Dungeness Crab
King Crab

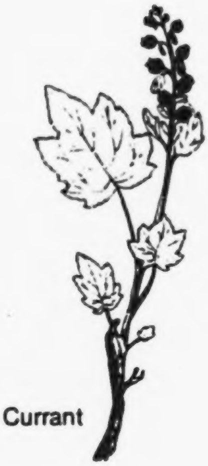
Juneau Indian Studies 1985

Education   Title IV Indian Education Part A   Grant [illegible]   Juneau Indian Studies Program

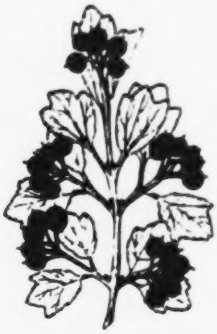
Fourth Grade - Tlingit Trading
Trade Items (page 4 of 5)



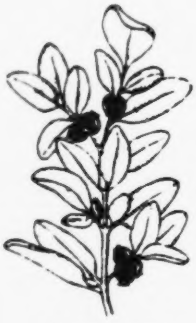
Bunchberry



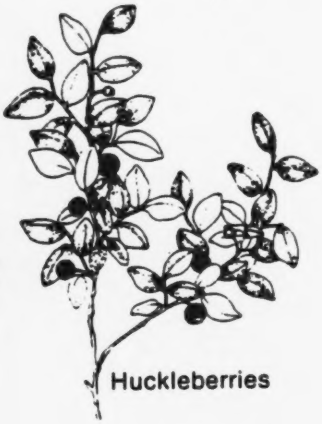
Stink Currant



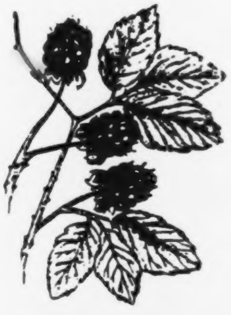
Highbush Cranberries



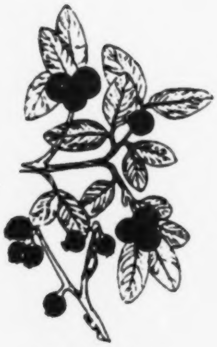
Soapberry



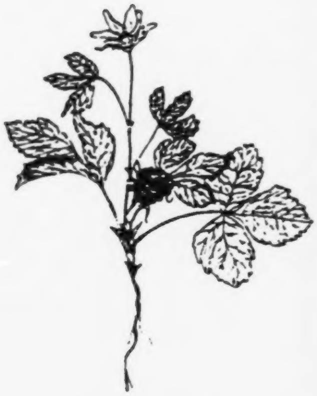
Huckleberries



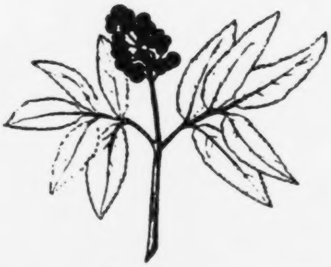
Salmonberries



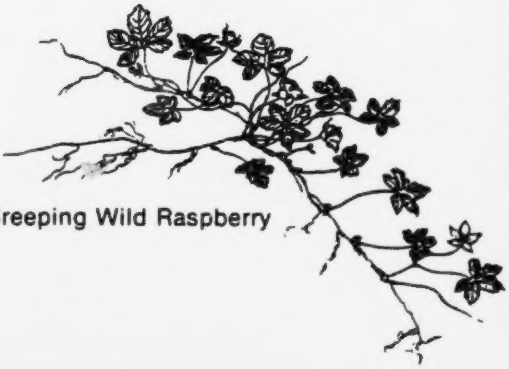
Blueberries



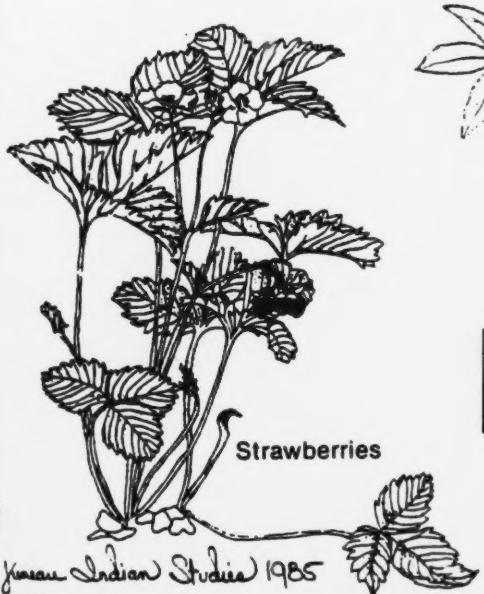
Nagoonberry



Elderberry



Creeping Wild Raspberry

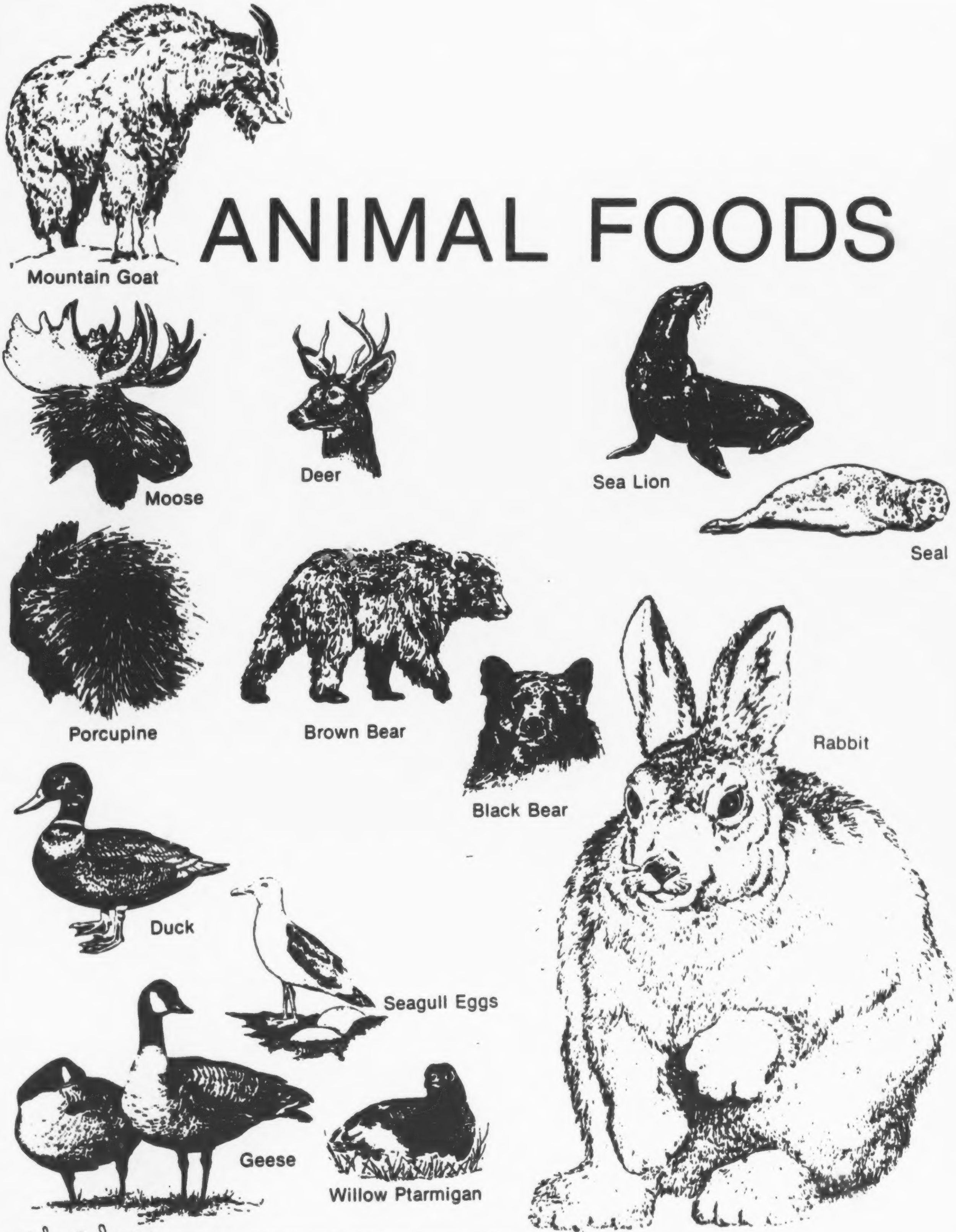


Strawberries

BERRIES

Juneau Indian Studies 1985

ANIMAL FOODS

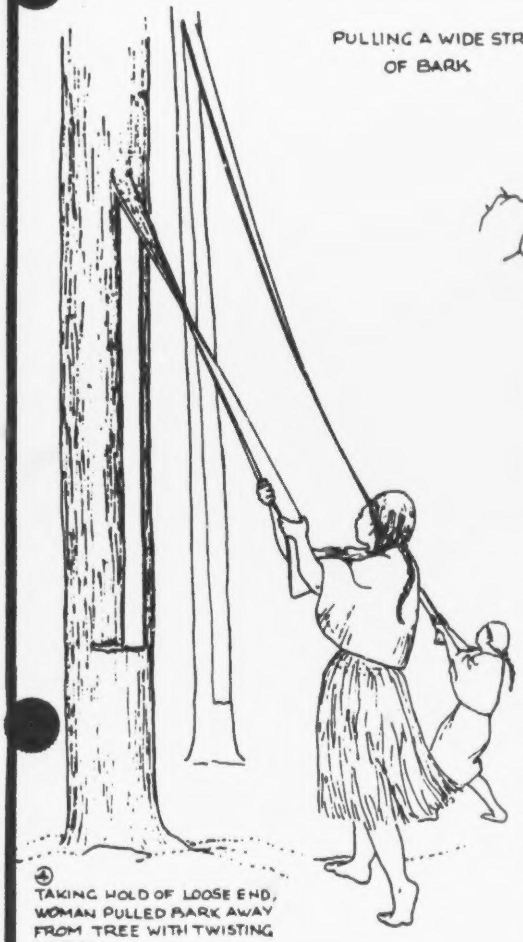

Mountain Goat
Moose
Deer
Sea Lion
Seal
Porcupine
Brown Bear
Black Bear
Rabbit
Duck
Seagull Eggs
Geese
Willow Ptarmigan

Juneau Indian Studies 1985 Office of Education Title IV Indian Education Act Part A Grant [illegible] Juneau Indian Studies Program

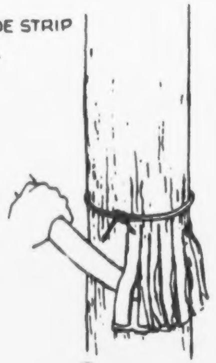
Fourth Grade - Tlingit Trading
Trade Items (page 5 of 5)

Collecting Cedar Bark

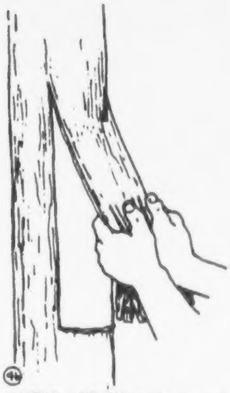
PULLING A WIDE STRIP OF BARK



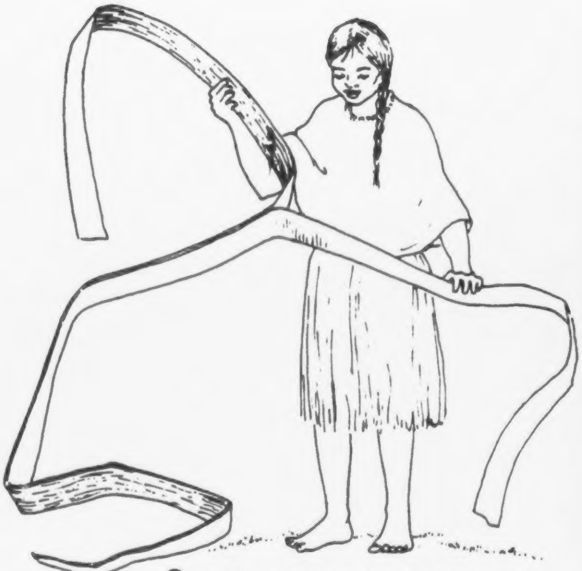
④ TAKING HOLD OF LOOSE END, WOMAN PULLED BARK AWAY FROM TREE WITH TWISTING MOTION.



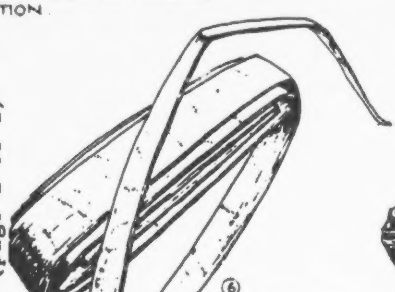
② FLAT TOOL PRIED BARK LOOSE – CEDAR WITHE TIED AROUND TRUNK PREVENTED BARK FROM SPLITTING FURTHER



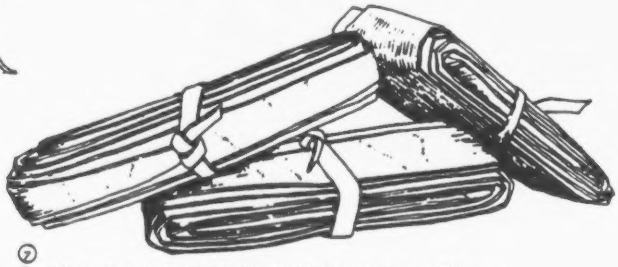
③ WITHE WAS REMOVED, AND FRAYED ENDS OF BARK GATHERED UP FOR PULLING OFF WIDE STRIP.



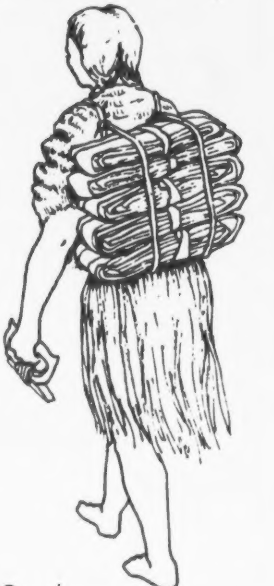
⑤ INNER BARK SEPARATED FROM OUTER



⑥ STARTING WITH WIDE END, BARK FOLDED WITH SAP SIDE INSIDE



⑦ BUNDLE TIED WITH TAPERING END OF BARK STRIP



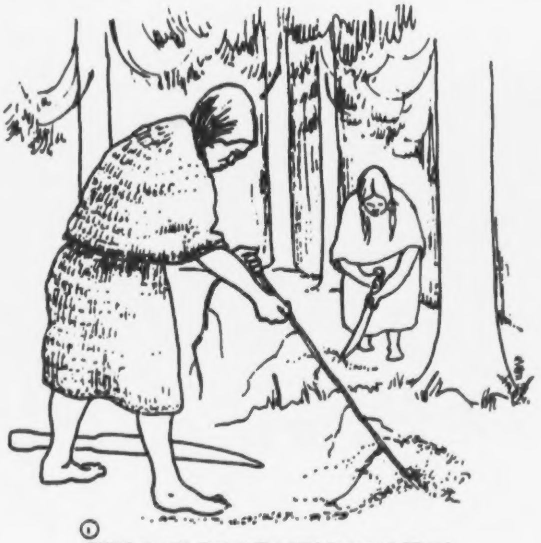
⑧ WOMAN PACKED OUT BUNDLES OF INNER BARK USING HARNESS OF CEDAR WITHES.

Reprinted from the book, Cedar, by Hilary Stewart
(page 115)

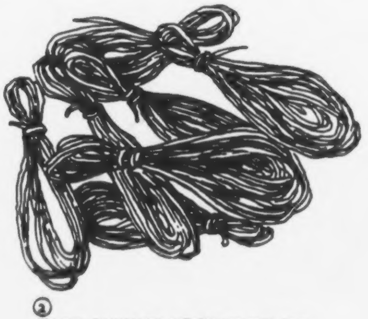
Juneau Indian Studies 1986

Collecting and Preparing Cedar Roots

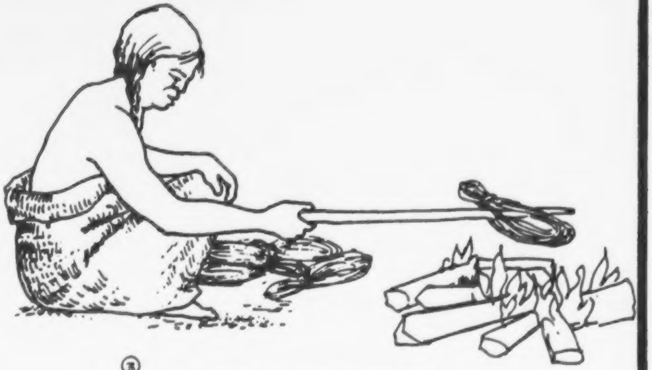
COLLECTING AND PREPARING
CEDAR ROOTS



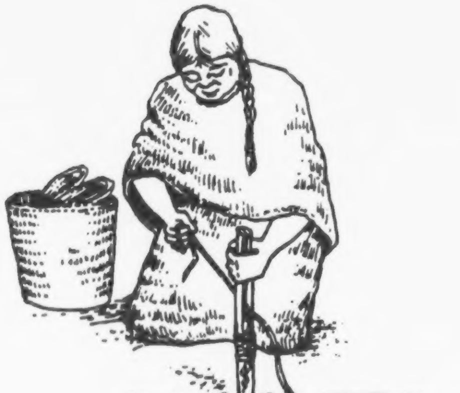
① CEDAR ROOTS DUG OUT WITH DIGGING STICK THEN PULLED UP BY HAND.



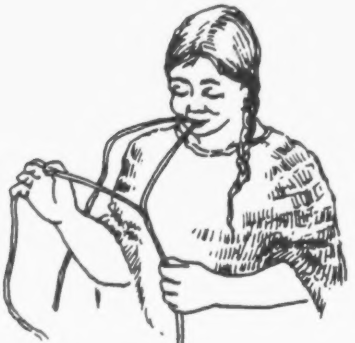
② ROOTS CLEANED OF ROOTLETS AND DIRT, THEN BUNDLED.



③ BUNDLED ROOTS HEATED OVER FIRE



④ ...THEN PULLED THROUGH SPLIT STICK TO STRIP OFF OUTER BARK



⑤ ROOTS SPLIT INTO TWO OR MORE STRANDS, ONE END HELD IN THE MOUTH. WC 68

Reprinted from the book, Cedar, by Hilary Stewart
(page 172)

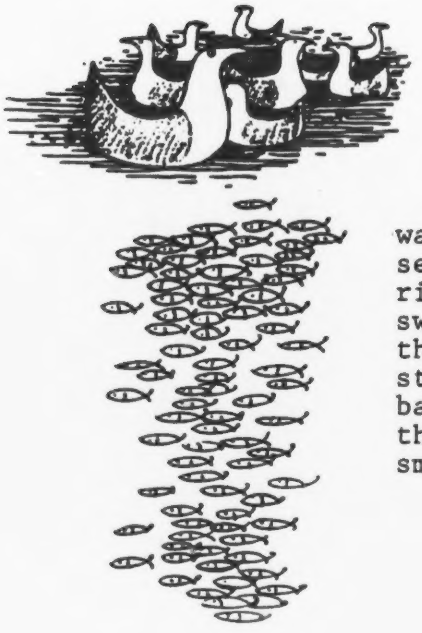
Juneau Indian Studies 1986

Spring Eulachon Camp

One day as they were watching a big eagle swooping to the water for a fish, Kahtahah told her foster mother that she liked the summer camp best of all the places that they lived. "All winter it is dark and cold and rainy," she said. "Then spring comes and we go up the Stikine to the eulachon camp, but it is still cold. In summer camp there are no grizzly bears to be afraid of and there are so many different things to do, so summer camp is much the nicest."

The eulachon camp was where Snook's family always stopped for two or three weeks in the spring on the way up the Stikine to hunt grizzly bears and to gather spruce roots. There they fished for eulachon, a sort of needlefish smaller than a herring, commonly called hooligan. These fish came into the big rivers to spawn by the millions, sometimes before the ice was gone. Then the men had to set their nets of woven spruce roots through holes in the ice, but the nets were often carried away if the eulachon run came after the breakup of the ice and the big blocks of ice rushed down the river, sweeping everything before them. The men who went out in canoes to dip up the fish in their baglike nets were in danger, too. Only the spring before, one of the slaves had drowned when a cake of ice upset his canoe.

Reprinted from the book, Kahtahah, by Frances Lackey Paul
(pages 12-13)



The Indians knew when a fish run was coming because great flocks of sea gulls followed the eulachon up the river, flying about, screaming, diving, swimming and fighting as they fed on the eulachon all day long. The women strung hundreds of the little fish on bark ropes, hanging them in the sun and the wind to dry, sometimes with a slow smoking fire under them.

The fish were so rich in oil that it dripped out while drying. But the most important part of eulachon fishing was trying out the oil, which was done in several steps. First, the fish were heaped in large piles until they were partially spoiled, which separated the oil more quickly. The fish were then put in canoes or big boxes, and water and hot rocks added. The water was kept boiling with additional rocks until all the oil from the fish had risen to the top. When cool, the thick grease was skimmed off and stored in wooden boxes.

When the eulachon run was large all the Indians filled many boxes with grease. The Tlingits liked to use the oil themselves for dipping dried halibut and salmon and as a sauce for boiled salmon eggs, but they also traded it to Indians who did not own a spring camp on the Stikine. Good eulachon fishing grounds made rich Indians because others traveled long distances just to buy the oil.

Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Trade Game Procedures

Materials:

- Resources on Tlingit Trading:
  Under Mount St. Elias by Frederica deLaguna*
  The Social Economy of the Tlingit Indians by Oberg*
  The Tlingit Trade Game, a teachers guide, by Partnow*
- Trade cards representing items from the island Tlingits, mainland Tlingits and the Athabaskans

* Available from the Indian Studies Office

Objectives:

- Students will observe the rules to the Tlingit trade game in which they will participate in during the next few days
- The class will practice playing the trade game with the instructor

Introduction (Set/Purpose)

Begin with a review from yesterday's lesson. Ask the students what items were traded by the Tlingits from the islands, the Tlingits from the mainland and the Athabaskans. What items did these three groups of people want in return?

Explain to the students that certain trade routes were owned by different clans. The Tlingits that lived on the mainland near the large rivers had the advantage for trading with the Tlingits from the islands and the Athabaskans. (Refer to the resources listed under Materials). The mainland Tlingits acted as a middleman in trading between the island Tlingits and the Athabaskans. If the Athabaskans wanted a product from the island Tlingits, they would have to go through the mainland Tlingits. If the island Tlingits wanted an Athabaskan product, they, too, would have to go through the middleman, the mainland Tlingits.

When the Tlingits traded, they had a trade partner. (Refer to Under Mount St. Elias by deLaguna).

Explain to the students that they will be involved in a Tlingit Trade Game in a few days. The instructor will be going over the rules to this trade game.

Ideally there should be three classes involved in the game. One class (Fourth Graders) would represent the mainland Tlingits.

Introduction (Set/Purpose) cont.

Another class (also Fourth Graders) would represent the island Tlingits and the Athabaskans would be represented by yet another class (Fifth Graders).

Activity (Instruction and Guided Practice)

Explain to the students that before the trade game begins, the instructor will decorate a classroom. It should look like the mainland Tlingits have traveled a distance and have set up a camp. This will be where the mainlanders will trade with the islanders and Athabaskans.

The mainlanders will stay in this trading area during the entire game. Remember, the mainlanders are the "middlemen" between the islanders and the Athabaskans.

Then, the Athabaskans will pretend like they've hiked a great distance to trade with the mainlanders. The Athabaskans will be greeted by the mainlanders. To determine your partner, the mainlanders will be in a single line. The first Athabaskan in line will be the partner of the first mainlander, and so on. (This will prevent confusion). The students must remember who their partner is, because they will be trading together twice during this trading game.

The mainlander will take their Athabaskan trade partner back to their tent or around the fake fire pit to begin trading.

This is a description of how the trading game will take place...

Each group (the mainland Tlingits, island Tlingits and Athabaskans) will have trade cards representing their trade goods. Put on the chalkboard or posterboard, a list of what each group of people will have to trade at the beginning of the game and a list of items that they will want by the end of the trade game.

Activity (Instruction and Guided Practice) cont.

Tlingit Islanders

At the beginning of the game, the islanders WILL TRADE the following items:

- 2 Cedar Bark Baskets*
- 2 Irons*
- 2 Shell Ornaments*
- 1 Seal Oil

Tlingit Islanders

At the end of the game, the islanders WILL WANT the follow-items:

- 1 Moosehide (Athabaskan)
- 1 Copper (Athabaskan)
- 1 Birchwood Bow (Athabaskan)
- 1 Mountain Goat Horn Spoon (Mainland Tlingit)
- 1 Chilkat Blanket (Mainland Tlingit)

Tlingit Mainlanders

At the beginning of the game, the mainlanders WILL TRADE the following items:

- 1 Eulachon Oil
- 1 Cranberries in Oil
- 1 Mountain Goat Horn Spoon
- 1 Chilkat Blanket

Tlingit Mainlanders

At the end of the game, the mainlanders WILL WANT the following items:

- 1 Moosehide (Athabaskan)
- 1 Copper (Athabaskan)
- 1 Birchwood Bow (Athabaskan)
- 1 Caribou Hide (Athabaskan)
- 1 Wolf Moss (Athabaskan)
- 1 Iron (Tlingit Islanders)
- 1 Shell Ornament (Tlingit (Islanders)
- 1 Cedar Bark Basket (Tlingit Islanders)
- 1 Seal Oil (Tlingit Islanders)

Athabaskans

At the beginning of the game, the Athabaskans WILL TRADE the following items:

- 2 Moosehides*
- 2 Coppers*
- 2 Birchwood Bows*
- 1 Caribou Hide
- 1 Wolf Moss

Athabaskans

At the end of the game, the Athabaskans WILL WANT the following items:

- 1 Iron (Tlingit Islanders)
- 1 Cedar Bark Basket (Tlingit Islanders)
- 1 Shell Ornament (Tlingit Islanders)
- 1 Cranberries in Oil (Mainland Tlingit)
- 1 Eulachon Oil (Mainland Tlingit)

* Indicate two for one trade items for the Mainland Tlingit

Activity (Instruction and Guided Practice) cont.

Remember, the Mainland Tlingits are the middlemen. Mainlanders, because of their intermediate position, extract a commission from each trade, thereby becoming quite rich in items.

If either the Athabaskans or the islanders want to trade an item that both other groups of people would like (for example, the Athabaskans want to trade copper and both the mainlanders and the islanders want copper), then the mainlanders will only give them one item for two.

The Two-for-One items are:

Tlingit Islanders	Athabaskans
• Cedar Bark Baskets*	• Birchwood Bows*
• Shell Ornaments*	• Copper*
• Iron*	• Moosehide*

If the Athabaskans want to trade copper, the mainlanders will give the Athabaskans one item (for example, cranberries in oil) for 2 coppers. Then the mainlanders are able to trade one of the coppers to the islanders.

(*) The asterisk indicates two-for-one trade items for the mainlanders.

The object of the game is to trade the abundent items for the needed or wanted items from the other groups of people.

Once the Athabaskans have traded with the mainlanders for about 5 minutes, the Athabaskans will leave the trading room. After the Athabaskans have left the room, the mainlanders will stand in a line waiting for the islanders to arrive. The islanders will pretend that they have canoed a great distance to trade. Establish trade partners. (This will be done the same way that trade partners were established for the Athabaskans).

The mainlanders will then take their islander trade partner back to their tent or around the tent to trade. Trading will take place for 5 minutes. After 5 minutes of trading, the islanders will leave the room.

The Athabaskans will come back to the trading area and go back to their same trading partner. They will trade with the mainlanders for 5 minutes. (This will be the second time that the mainlanders and Athabaskans have traded). Why is this? The Athabaskans come back to trade for the second time so that they can get the islander items that the mainlanders have now. After the Athabaskans have traded for 5 minutes, they will leave the room.

Activity (Instruction and Guided Practice) cont.

The islanders will come back for their second time of trading with the mainlanders. They will trade for 5 minutes with the same mainlander trade partner in hope of getting some Athabaskan trade items.

Activity (Closure)

After all students have traded, get the three groups together to discuss the trade game. What did they learn? Sometimes, the students find it unfair that the mainlanders come out with more of a variety of items.

Tell the students that the islanders and the Athabaskans were also the middlemen with other groups surrounding them.

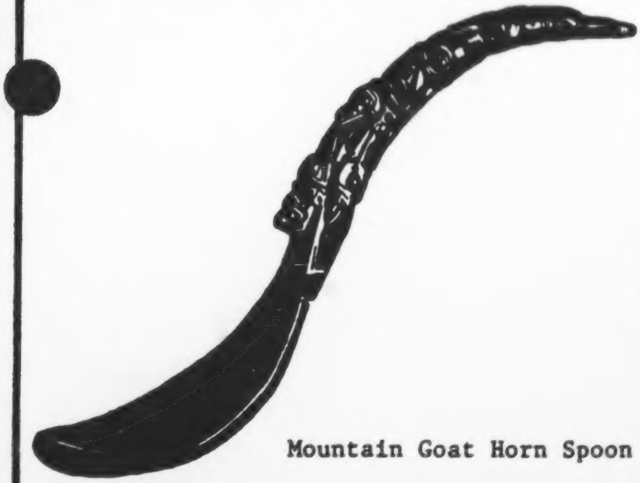
The students also need to know that we do not know the authentic exchange rate of trade items. This trade game is not accurate with the rates of exchange, but the students do get a feel of what trading is all about. They learn what natural resources were available to trade and the items that they would like in return.

Teacher Note:

The cards following this lesson must be duplicated and cut out before handing out to students.

Fourth Grade - Tlingit Trading
Trade Game Procedures
(page 1 of 4)

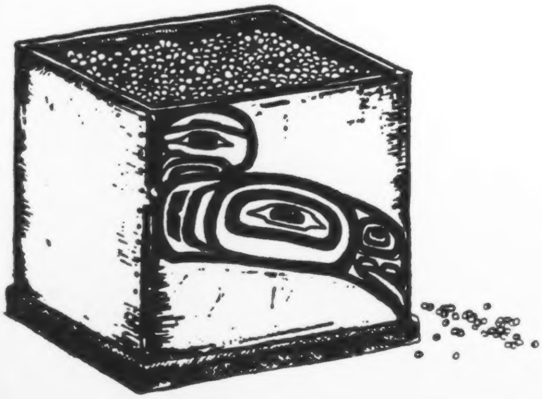
TLINGIT MAINLANDERS



Mountain Goat Horn Spoon

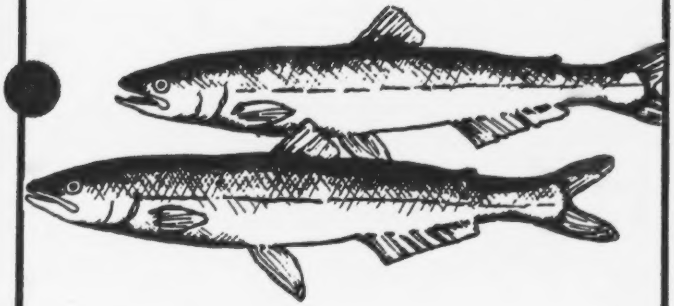
TLINGIT MAINLANDERS

Cranberries in Oil

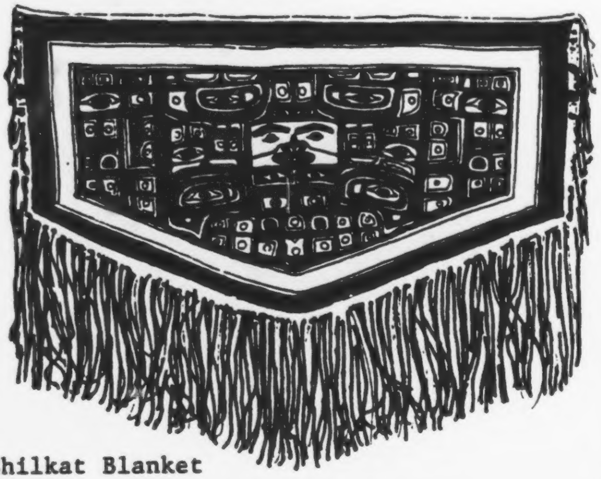


TLINGIT MAINLANDERS

Eulachon Oil



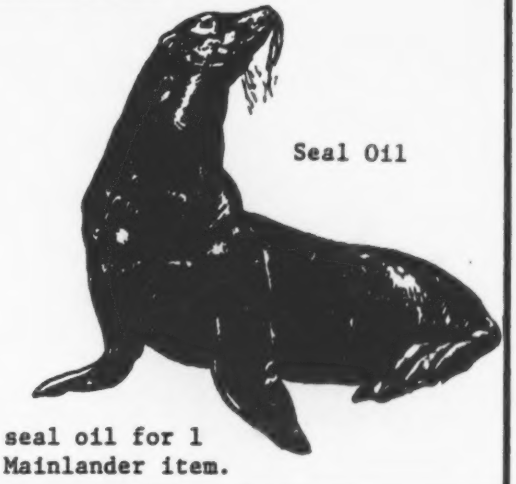
TLINGIT MAINLANDERS



Chilkat Blanket

LINGIT ISLANDERS

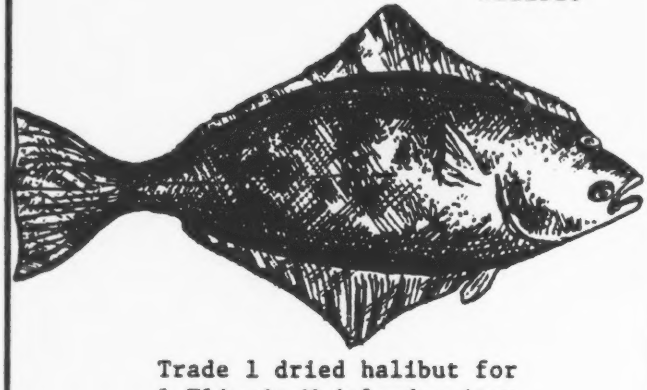
Seal Oil



Trade 1 seal oil for 1
Tlingit Mainlander item.

TLINGIT ISLANDERS

Halibut



Trade 1 dried halibut for
1 Tlingit Mainlander item.

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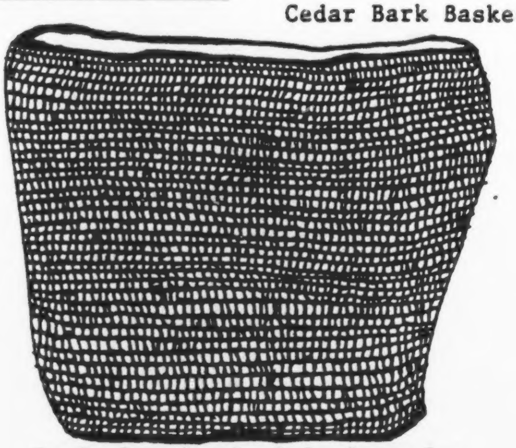
Fourth Grade - Tlingit Trading
Trade Game Procedures
(page 2 of 4)

TLINGIT ISLANDERS

Cedar Bark Basket



Trade 2 cedar bark baskets for 1 Tlingit Mainlander item.

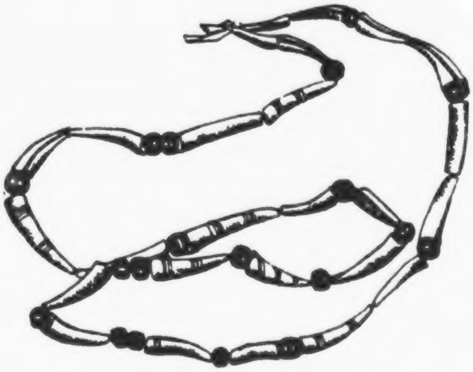
TLINGIT ISLANDERS

Cedar Bark Basket

Trade 2 cedar bark baskets for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Shell Ornament



Trade 2 shell ornaments for 1 Tlingit Mainlander item.

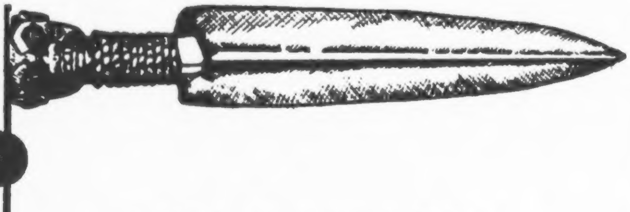
TLINGIT ISLANDERS

Shell Ornament

Trade 2 shell ornaments for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Iron



Trade 2 irons for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Iron

Trade 2 irons for 1 Tlingit Mainlander item.

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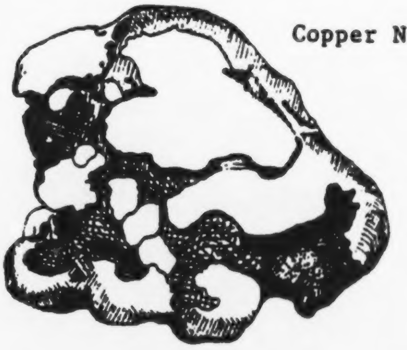
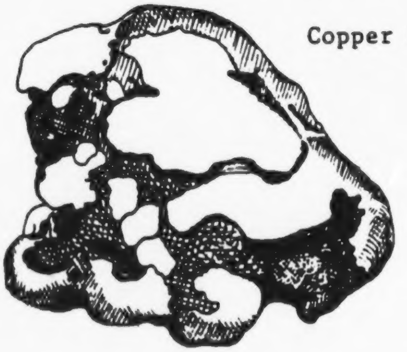
Fourth Grade - Tlingit Trading
Trade Game Procedures
(page 3 of 4)

ATHABASKANS


Copper Nugget

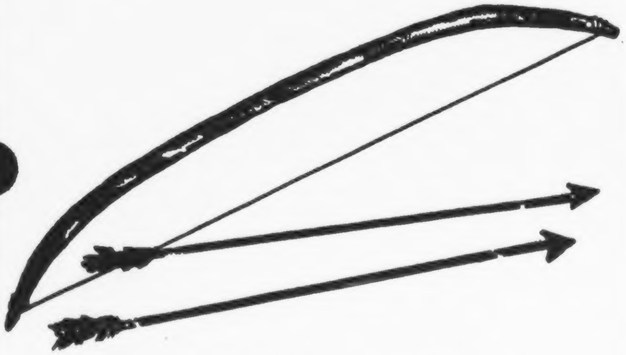
Trade 2 copper nuggets for 1
Tlingit Mainlander item.

ATHABASKANS


Copper Nugget

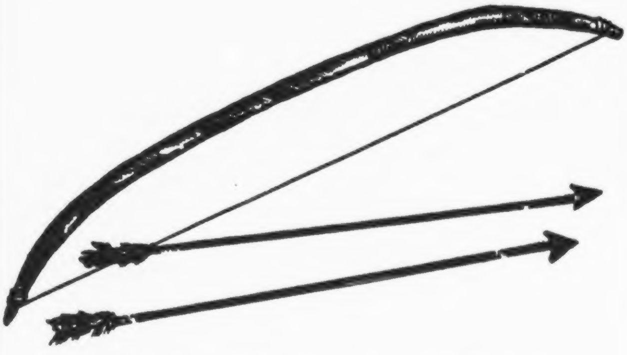
Trade 2 copper nuggets for 1
Tlingit Mainlander item.

ATHABASKANS


Birchwood Bow

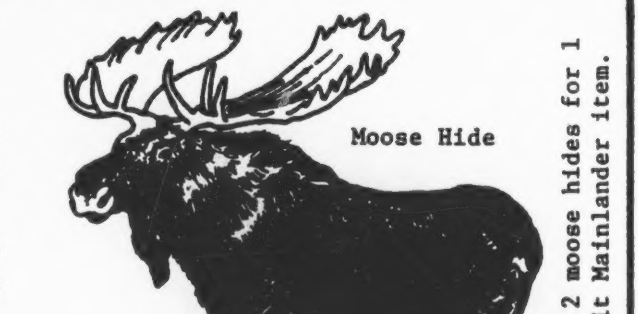
Trade 2 birchwood bows for 1
Tlingit Mainlander item.

ATHABASKANS


Birchwood Bow

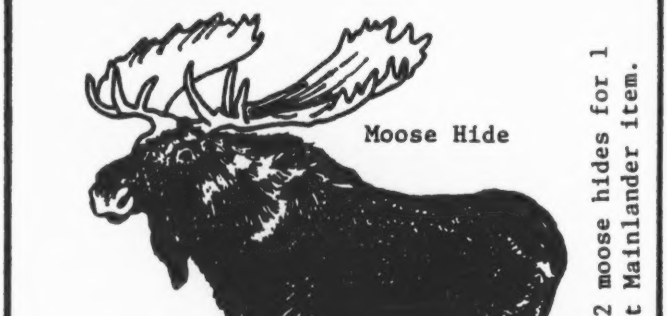
Trade 2 birchwood bows for 1
Tlingit Mainlander item.

ATHABASKANS



Trade 2 moose hides for 1
Tlingit Mainlander item.

ATHABASKANS



Trade 2 moose hides for 1
Tlingit Mainlander item.

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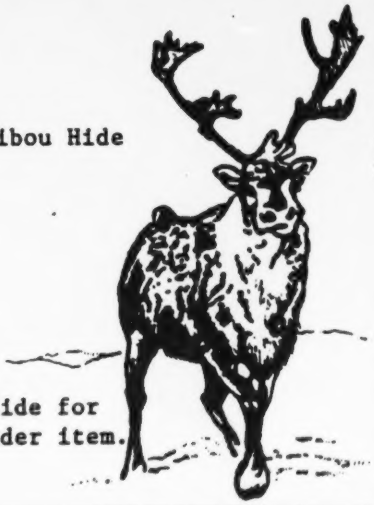
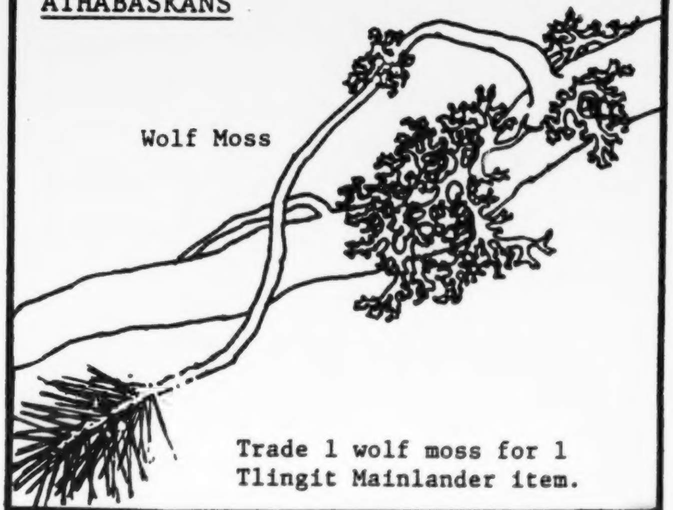
ATHABASKANS



Caribou Hide

Trade 1 caribou hide for
1 Tlingit Mainlander item.

ATHABASKANS



Wolf Moss

Trade 1 wolf moss for 1
Tlingit Mainlander item.

Fourth Grade - Tlingit Trading
Trade Game Procedures
(page 4 of 4)

Juneau Indian Studies 1985

Unit: Tlingit Trading

Lesson: Trade Cards

Materials:

- White paper to draw trade items
- Colored pencils, markers or crayons
- Resource books on Alaska animals, Alaska native clothing, pictures of cedar trees, bark, Tlingit sea life, etc.*
- Samples of trade items. (Shells, cedar bark, mountain goat horn spoons, spruce root baskets, iron, photographs of a Chilkat blanket, etc.)*
- Examples of trade cards (Tlingit)

* Available from the Indian Studies Office

Objectives:

- Students will draw trade cards to use for the trade game

Introduction (Set/Purpose)

Tell the students that we will be having our trade game tomorrow. We will need to make our own trade cards to play the game.

Activity (Instruction)

Place resource books, samples of trade items, white paper for drawing and colored pencils on a table.

Show the students an example of how they can make their own trade cards. If they are representing the island Tlingits, they will need to make trade cards of the following: 1 Seal Oil card, 2 Cedar Bark Basket cards, 2 Iron cards and 2 Shell Ornament cards. If they are representing the mainland Tlingits, they will need to make trade cards of the following: 1 Eulachon Oil card, 1 Cranberries in Oil card, 1 Mountain Goat Horn Spoon card, and 1 Chilkat Blanket card.

The students can refer to the table of resources if they need a picture of what their trade items look like. Also, some students will need paper and colored pencils.

Activity (Guided Practice)

Monitor the activity by walking around the classroom. If students are having problems getting started, refer them to the resource table. For those students that need additional help, have them raise their hand.

Activity (Independent Practice)

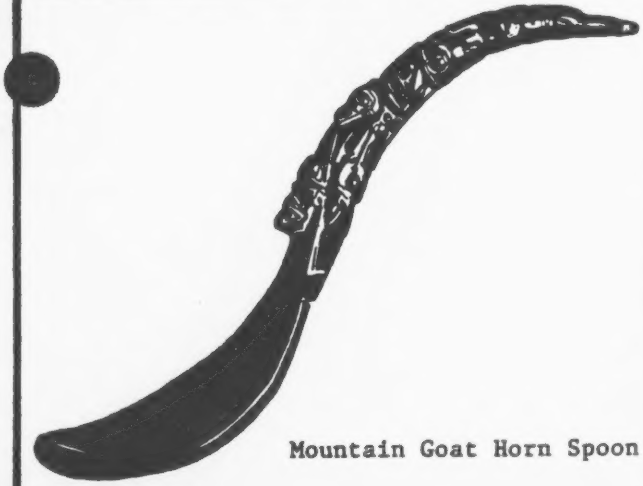
Students that may finish early can help the instructor assist with those students that many need extra help. They can also draw other trade items to keep for themselves.

Activity (Closure)

Have the students write their name and teacher's name on the back of their trade cards. Remind them to write the group that they are representing, and the name of the trade item onto their trade cards. If they are representing an island Tlingit, they will need a star on the upper right hand corner for the following items: cedar bark baskets, iron and shell ornaments.

Fourth Grade - Tlingit Trading
Trade Cards (page 1 of 2)

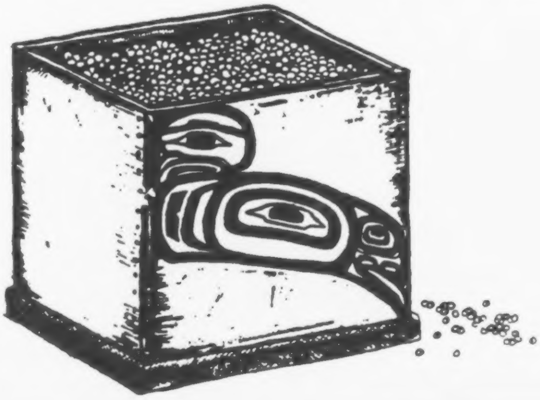
TLINGIT MAINLANDERS



Mountain Goat Horn Spoon

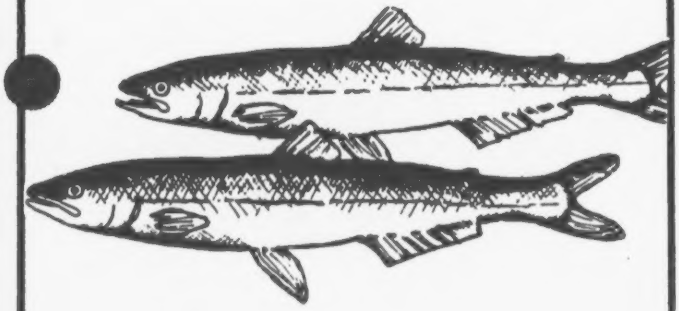
TLINGIT MAINLANDERS

Cranberries in Oil

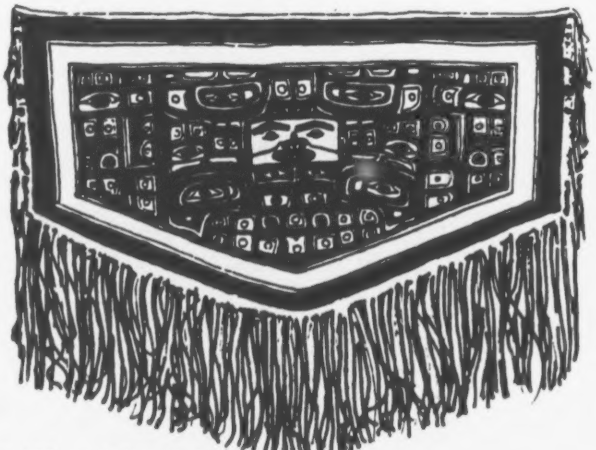


TLINGIT MAINLANDERS

Eulachon Oil

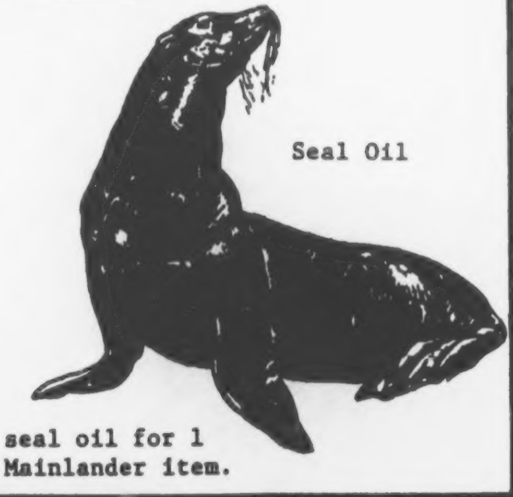


TLINGIT MAINLANDERS



Chilkat Blanket

TLINGIT ISLANDERS

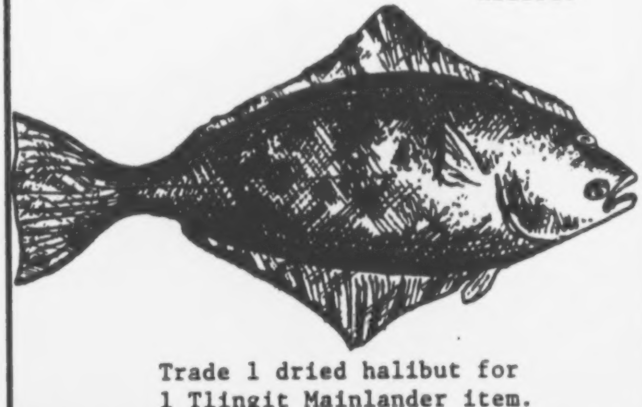


Seal Oil

Trade 1 seal oil for 1
Tlingit Mainlander item.

TLINGIT ISLANDERS

Halibut



Trade 1 dried halibut for
1 Tlingit Mainlander item.

Juneau Indian Studies 1985

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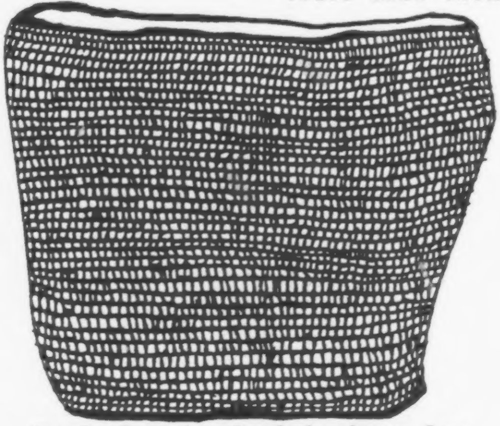
Fourth Grade - Tlingit Trading
Trade Cards (page 2 of 2)

TLINGIT ISLANDERS

Cedar Bark Basket



Trade 2 cedar bark baskets for 1 Tlingit Mainlander item.

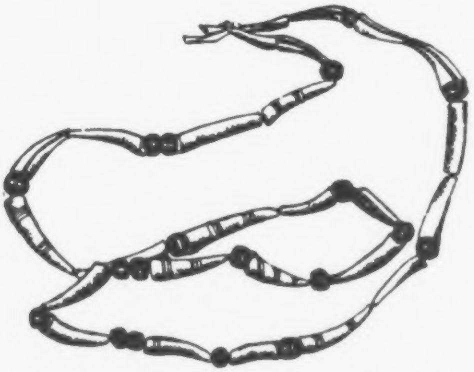
TLINGIT ISLANDERS

Cedar Bark Basket

Trade 2 cedar bark baskets for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Shell Ornament



Trade 2 shell ornaments for 1 Tlingit Mainlander item.

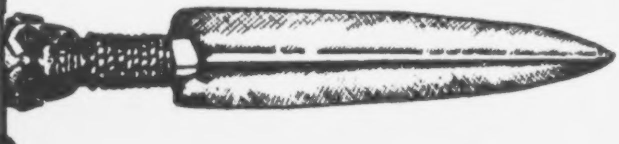
TLINGIT ISLANDERS

Shell Ornament

Trade 2 shell ornaments for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Iron



Trade 2 irons for 1 Tlingit Mainlander item.

TLINGIT ISLANDERS

Iron

Trade 2 irons for 1 Tlingit Mainlander item.

Juneau Indian Studies 1985

Fourth Grade Lesson Plans

Unit: Tlingit Trading

Lesson: Trade Day

Materials:

- 3 fish camp tents (refer to trading area handout)
- Fake rocks, firepit and fish roasting over firepit*
- Fake blueberry bushes, skunk cabbage, devil's club, etc.*
- Furs, bentwood boxes, mountain goat spoons, etc., to place in or around tents*
- Button blankets for students representing mainland Tlingits
- Shells, cedar bark, etc., for the students representing the island Tlingits*
- Hides, bows and arrows, etc., for the students representing the Athabaskans*
- 30 copies of "want list" - a list of goods (or cards) that students should have by the end of the trade game

* Available from the Indian Studies Office

Objectives:

- Students will participate in a Tlingit trade game
- Students will trade cards representing trade items with their trade partner
- Students will observe that the Tlingits traded with each other and with the Athabaskans to obtain a variety of goods
- Students will observe that the mainland Tlingits were the "middlemen" between the island Tlingits and the Athabaskans

Introduction (Set/Purpose)

The instructor or instructors will need to speak to each class representing the different groups (i.e., island Tlingit, mainland Tlingit and Athabaskan). Each class will need to be briefed on the rules to the trade game.

One of the classrooms should be decorated to look like the outdoors. This should be done in advance before the trade game begins.

The mainland Tlingits will stay in the decorated room throughout the trade game. The island Tlingits and Athabaskans will be coming in and out of this room twice to trade with the mainlanders.

Refer to the lesson in Trade Game Procedures for instructions on how the Trade Game should be played.

Introduction (Set/Purpose) cont.

It is necessary to let the students know when their 5 minutes is up for trading, because the Athabaskans will leave the trading area to allow for the islanders to trade. The students will need a cue that won't distract them so they will know when it is time to leave the room. One suggestion is to leave the lights out (using natural lighting) during the trading. When 5 minutes is up, quickly flick the lights on as a cue to leave.

Provide the mainlanders with button blankets to wear while trading. (These may be obtained through the Indian Studies Program.) Provide the islanders with something to carry to the trade game to represent that they are from the island.

Students should be provided a "want list" which tells them what items they should have by the end of the game.

Activity (Instruction and Guided Practice)

Student will be involved in a trade game. Refer to the rules of the trade game in the lesson entitled Trade Game Procedures.

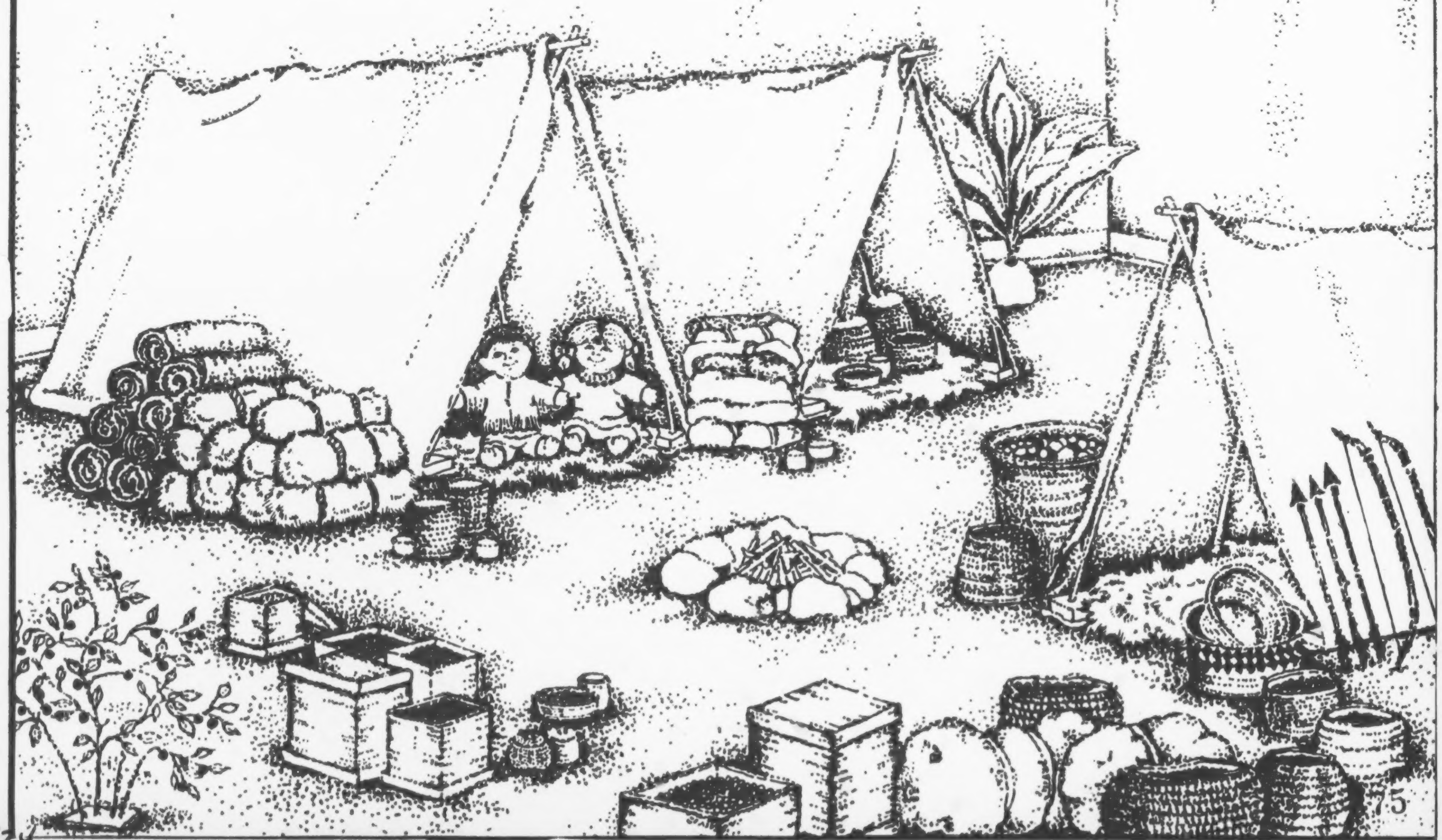
The instructor will monitor the activity by walking around the room seeing if everyone is involved in their trading cards. The object of the game is to receive a variety of goods (or cards). Make sure that the students refer to their "want list". Many times they will forget some of the items they may want in return due to the excitement of the game.

Activity (Closure)

After the trade game is complete, gather all the students together into one room. Ask the students how they felt about the trade game. Do they now have an understanding of how important it was to trade?

Some students feel frustrated when they cannot directly trade with the other group (i.e., Athabaskans and islanders never saw each other). They also felt it was unfair that the mainland Tlingits seemed to get the best variety of goods.

Expound on this!



MAINLAND TLINGIT "WANT LIST"

The Mainland Tlingits will have the following cards BEFORE the trade game begins:

1 Eulachon Oil

1 Cranberries in Oil

1 Mountain Goat Horn Spoon

1 Chilkat Blanket

Remember that when you see an islander or Athabascan card with a star (*), you must take 2 of those cards and in exchange give only one card.

By the END of the trade game, the mainland Tlingits should have

1	Moosehide	(from the Athabaskans)
1	Copper	(from the Athabaskans)
1	Birchwood Bow	(from the Athabaskans)
1	Caribou Hide	(from the Athabaskans)
1	Wolf Hide	(from the Athabaskans)
1	Iron	(from the island Tlingits)
1	Shell Ornament	(from the island Tlingits)
1	Cedar Bark Basket	(from the island Tlingits)
1	Seal Oil	(from the island Tlingits)

ISLAND TLINGIT "WANT LIST"

The Island Tlingits will have the following cards BEFORE the trade game begins:

2 Cedar Bark Baskets*

2 Irons*

2 Shell Ornaments*

Remember that when the (*) is on a card it means that you must trade 2 cards in exchange for 1 mainlander card.

By the END of the trade game, the island Tlingits should have the following items:

1	Mountain Goat Horn Spoon	(from the mainland Tlingits)
1	Chilkat Blanket	(from the mainland Tlingits)
1	Birchwood Bow	(from the Athabaskans)
1	Copper	(from the Athabaskans)
1	Moosehide	(from the Athabaskans)

ATHABASKAN "WANT LIST"

The Athabaskans will have the following cards BEFORE the trade game begins:

2 Moosehides*

2 Coppers*

2 Birchwood Bows*

1 Caribou Hide

1 Wolf Moss

Remember that when the (*) is on a card it means that you must trade 2 cards in exchange for 1 mainlander card.

By the END of the game, the Athabaskans should have the following items:

1	Iron	(from the island Tlingits)
1	Cedar Bark Basket	(from the island Tlingits)
1	Shell Ornament	(from the island Tlingits)
1	Cranberries in Oil	(from the mainland Tlingits)
1	Eulachon Oil	(from the mainland Tlingits)

ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

Fourth Grade Resources
Available from the Indian Studies Program

Books for Students:

Lingit Aanee, by Patricia Partnow, Anchorage School District

The Tlingit Way: How To Treat Salmon, by Patricia Partnow, Anchorage School District

Kahtahah, by Frances Lackey Paul

Books for the Teacher:

The Social Economy of the Tlingit Indians, by Oberg

Tlingit Trade Game, Teacher's Guide, by Patricia Partnow, Anchorage School District

Cedar, by Hilary Stewart

Living by the Seasons, Teacher's Guide, by the Juneau Indian Studies Program

Alaska's Native People, by Alaska Geographic

Resources Available at Local Libraries:

Under Mount St. Elias, by Frederica de Laguna

Other Resources Available from the Idnian Studies Program:

Fish Camp tents
Fake rocks
Fire pit
Fish roasting
Blueberry bush
Skunk cabbage
Devil's club
Furs
Bentwood boxes
Mountain Goat spoons
Button Blankets
Shells
Cedar Bark

Diskettes for use with Apple II or Apple III

Alaska Natives the First People, Parts Three and Four, by Larry and Martha Stevens

Study Prints:

Language map of Alaska
Lingit Aanee poster
Tlingit Sea Life

Artifacts:

Mountain Goat Horn spoon
Bentwood Box
Eulachon Oil
Chilkat Blanket
Cedar Bark Basket
Shell Ornament
Copper
Birchwood
Moosehide
Cedar Bark
Spruce roots

Resource People:

Contact the Indian Studies Program for assistance in finding people with expertise as:

Historians
Grandparents with subsistence knowledge
Artisans

Fifth Grade

"It is the policy of the City and Borough of Juneau School District to provide equal education and employment opportunities and to provide service and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, disability, or status as a Vietnam era or disabled veteran."

FIFTH GRADE

Due to Alaska's environmental resource diversity, some items can only be found in certain parts of Alaska. The value placed on such commodities led to the development of a complicated system of trade among the Athabaskans of the interior and the Tlingits of southeastern.

The fifth grade curriculum is designed to develop a greater understanding by students of Alaska's trade history. The learner is focused on the respect shown to our natural resources, without which we would be unable to survive. Once an understanding of respect toward nature is taught, the students learn more about the items that are traded.

The unit concludes by having a trade game which enhances the student's understanding of trade...a time when cultures come together to share a mutual respect toward our natural resources.

Social Studies Emphasis: United States History

TEACHER INFORMATION SUMMARY

UNIT: Athabaskan Trading

PURPOSE: Trading is an important means for supplementing one's resources. This unit allows the student to study and identify items traded by the Athabaskans and the Tlingits. The trade game enhances the student's understanding of trading and expands their knowledge of the importance of our natural resources.

Day 1 - Alaskan Cultures

Values:

- Respect for others

Knowledge:

- People and cultures of Alaska
- Natural Resources found in Interior Alaska

Skills:

- Map
- Listening
- Reading

Day 2 - How Respect is Shown

Values:

- Respect for animals
- Respect for others

Knowledge:

- Athabaskans tell stories as a means of showing respect towards animals

Skills:

- Listening
- Reading aloud
- Working independently

Day 3 - Athabaskan and Tlingit Trade Items

Knowledge:

- Athabaskan natural resources
- Gathering of natural resources
- Island and Mainland territories of the Tlingit
- Trading between Athabaskans and Tlingits

Skills:

- Listening
- Identifying trade items

Day 4 - Museum Trip

Knowledge:

- viewing actual Athabaskan and Tlingit trade items

Skills:

- Listening
- Patience
- Observing

Day 5 - Trade Games Procedures

Knowledge:

- How the trade game is played
- How trade cards will be used
- Description of our trade game setting

Skills:

- Listening
- Identifying trade items

Day 6 - Athabaskan Trade Cards

Knowledge:

- Identify and draw trade items

Skills:

- Listening

Day 6 - continued

Skills:

- Following directions
- Drawing
- Coloring

Day 7 - Trade Day

Knowledge:

- Athabaskans traded with the Tlingits to obtain a variety of goods

Skills:

- Listening skills
- Observing
- Participating

Fifth Grade Lesson Plans

Unit: Athabaskan Trading

Lesson: Alaska's Cultures

Materials:

- 30 large pieces (12"x17") of construction paper to make an "Indian Studies" notebook
- Globe of the world
- Large map of Alaska's Native People*
- 30 copies of Return of the Stranger, produced by the Alaska State Museum*

* Available from the Indian Studies Office

Objectives:

- Students will be able to discuss what "culture" means to them
- Students will review the names of the major Alaskan native groups
- Students will read Return of the Stranger

Introduction (Set/Purpose)

Show the globe of the world to the students. Explain that if they lived here 200 years ago, it would have been difficult to travel without modern ways of transportation. There are oceans, mountains, deserts, etc. that were added obstacles when traveling many years back. Therefore, people stayed in their own area and few explored beyond. People rarely saw others outside their own "culture" and as a result there was little outside contact or influence. People's cultures or their way of life remained intact.

Explain to the students that people all around the world have many ways that are similar to one another as well as many ways that are different.

Tack the Alaska language map up where the students can see it. Review the names of the major Alaskan native groups. Ask the students why there are so many different names for these groups of people that live in Alaska.

We are now going to read a booklet entitled, Return of the Stranger. This booklet is about a stranger that has come from another planet. He has landed in Alaska where he discovers a variety of cultures.

Activity (Instruction and Guided Practice)

Tell the students that they will be making an Indian Studies notebook. This is where they are to place all Indian Studies handout sheets.

Pass out construction paper. Fold in half and write Indian Studies and your name on the front.

Activity (Closure)

Pick up notebooks. Tell the students that we will be learning more about the Athabaskans throughout the week. Where are the Athabaskans located?

Alaska Multimedia
Education Program
Alaska State Museum
Pouch FM
Juneau, AK
99811

RETURN OF THE STRANGER

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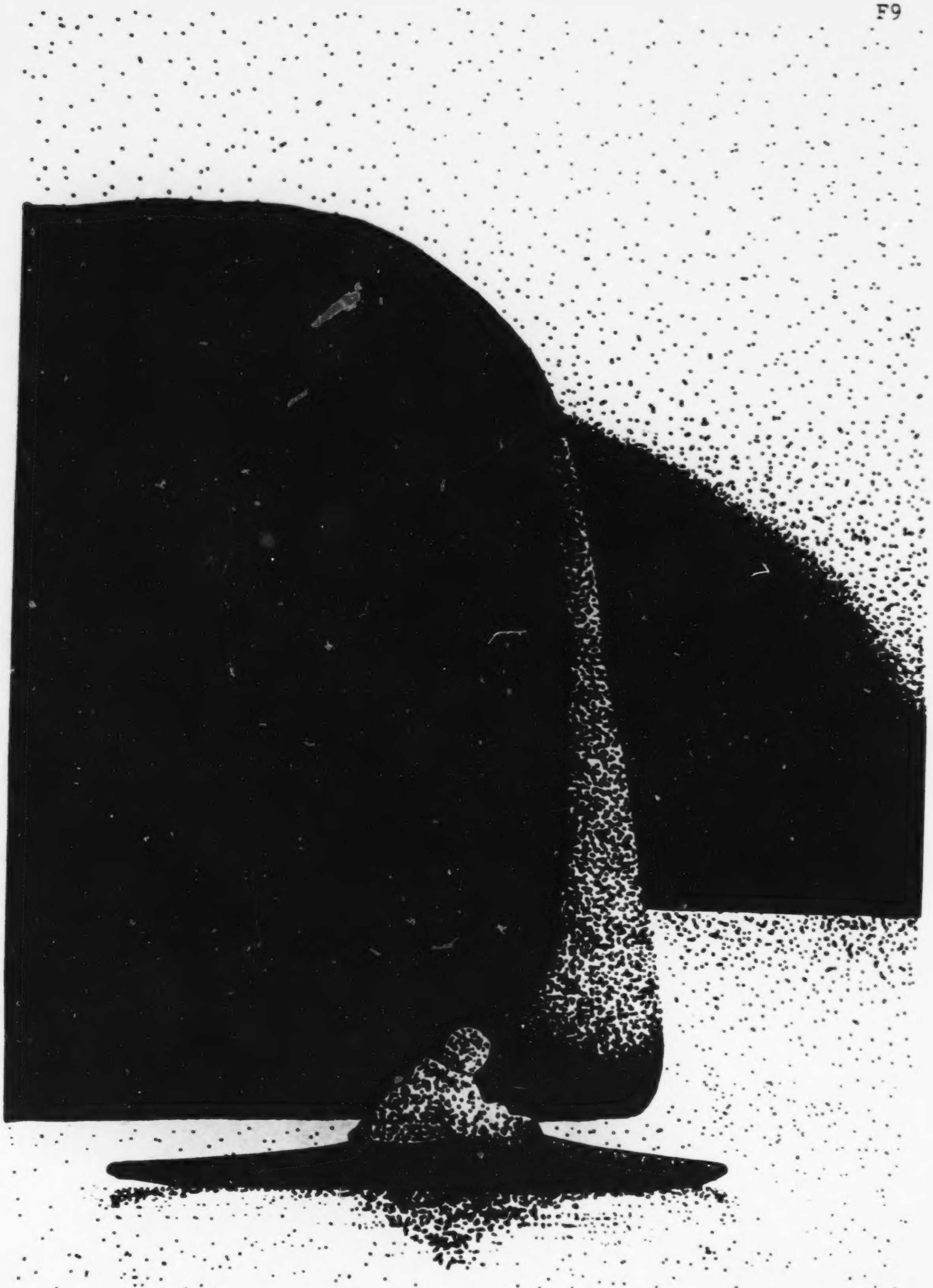

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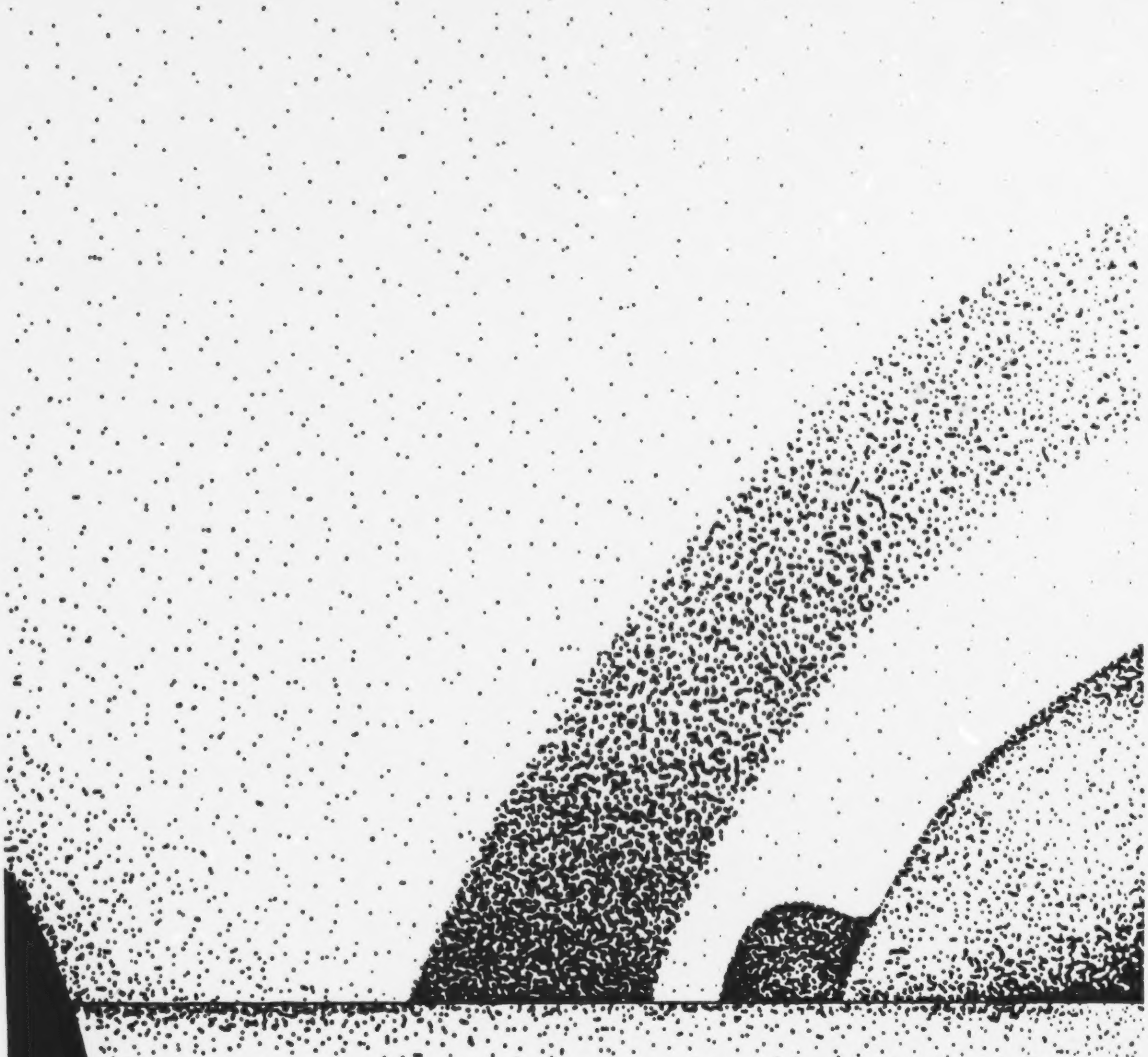

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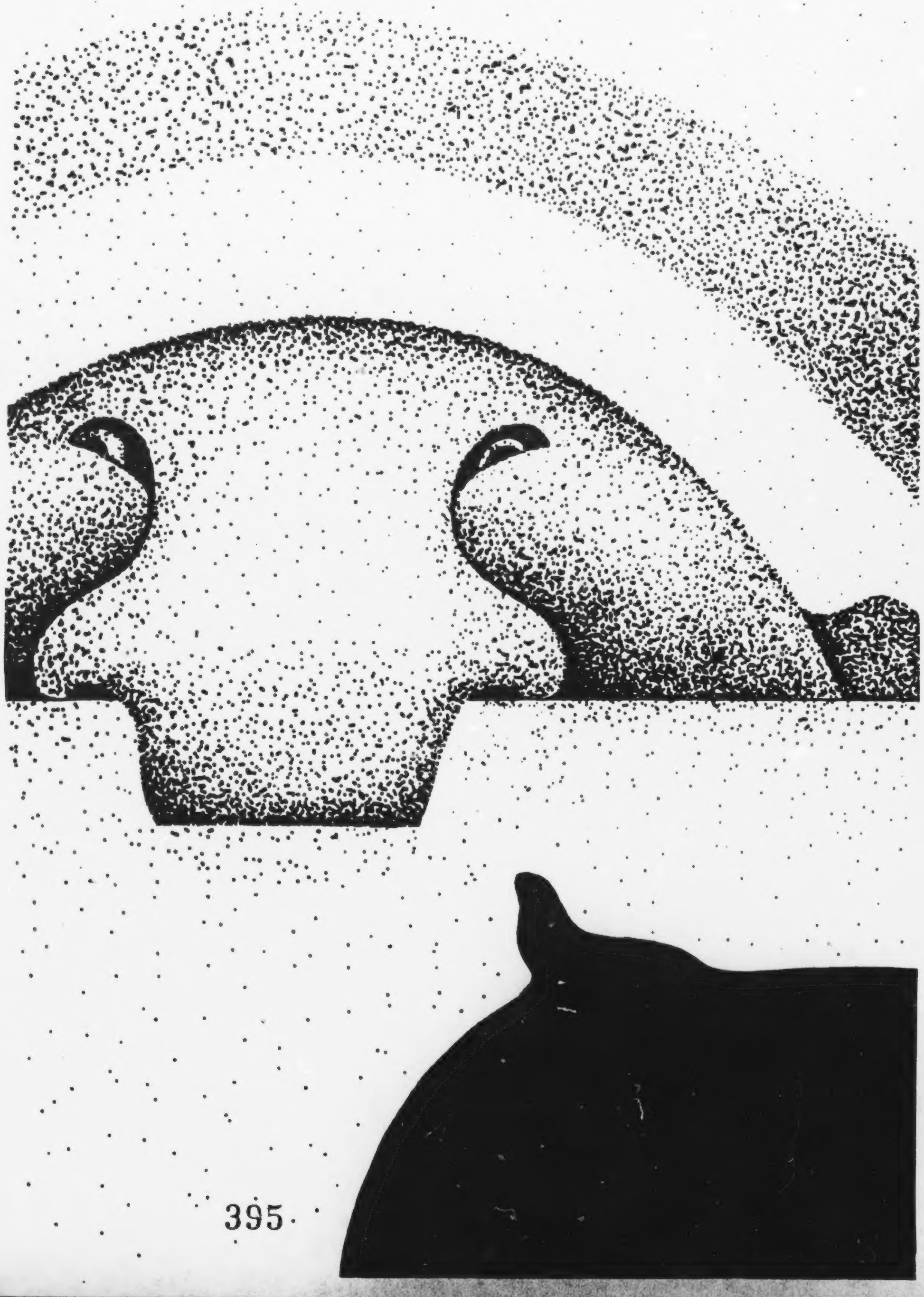

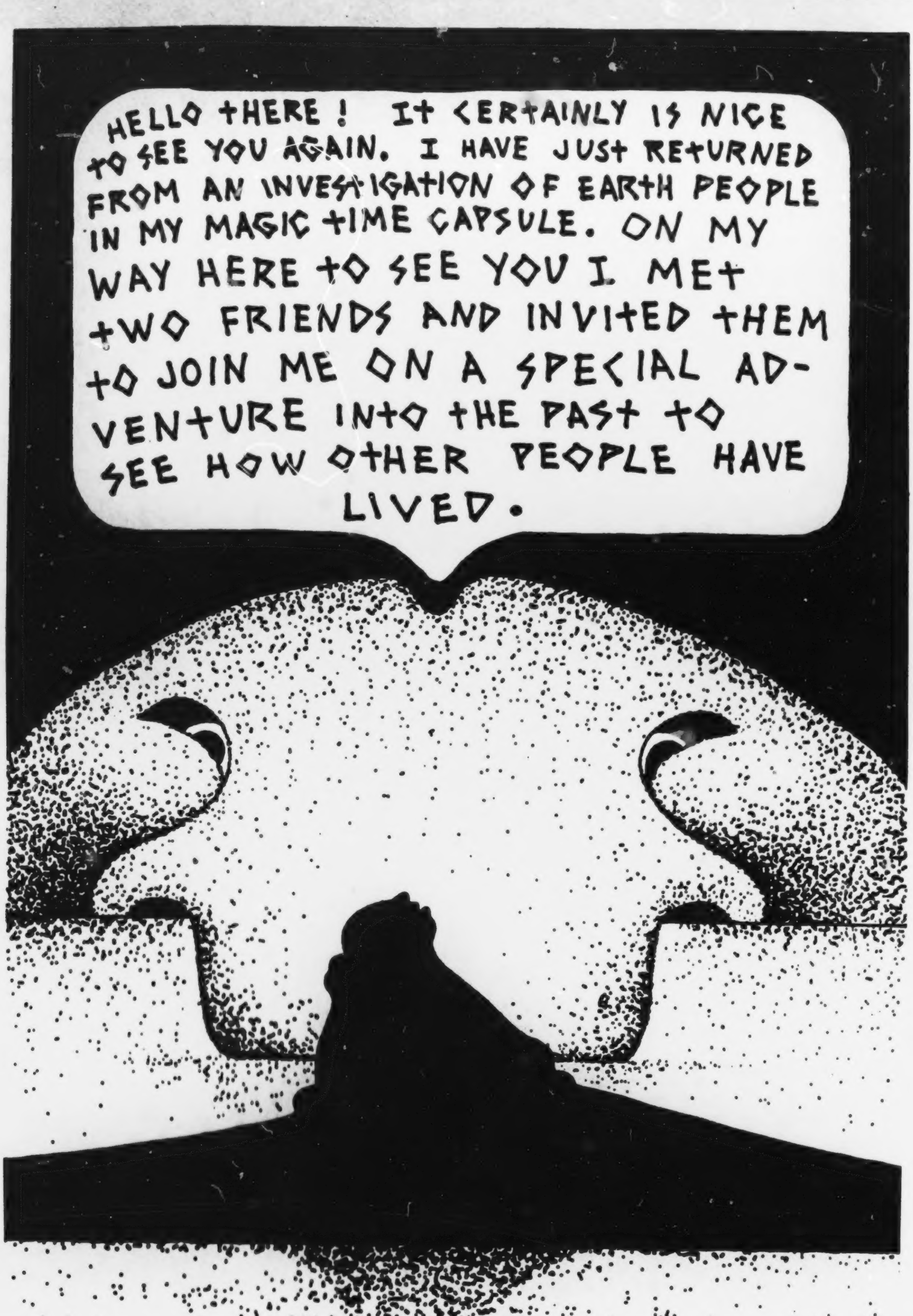
HELLO THERE! IT CERTAINLY IS NICE TO SEE YOU AGAIN. I HAVE JUST RETURNED FROM AN INVESTIGATION OF EARTH PEOPLE IN MY MAGIC TIME CAPSULE. ON MY WAY HERE TO SEE YOU I MET TWO FRIENDS AND INVITED THEM TO JOIN ME ON A SPECIAL ADVENTURE INTO THE PAST TO SEE HOW OTHER PEOPLE HAVE LIVED.

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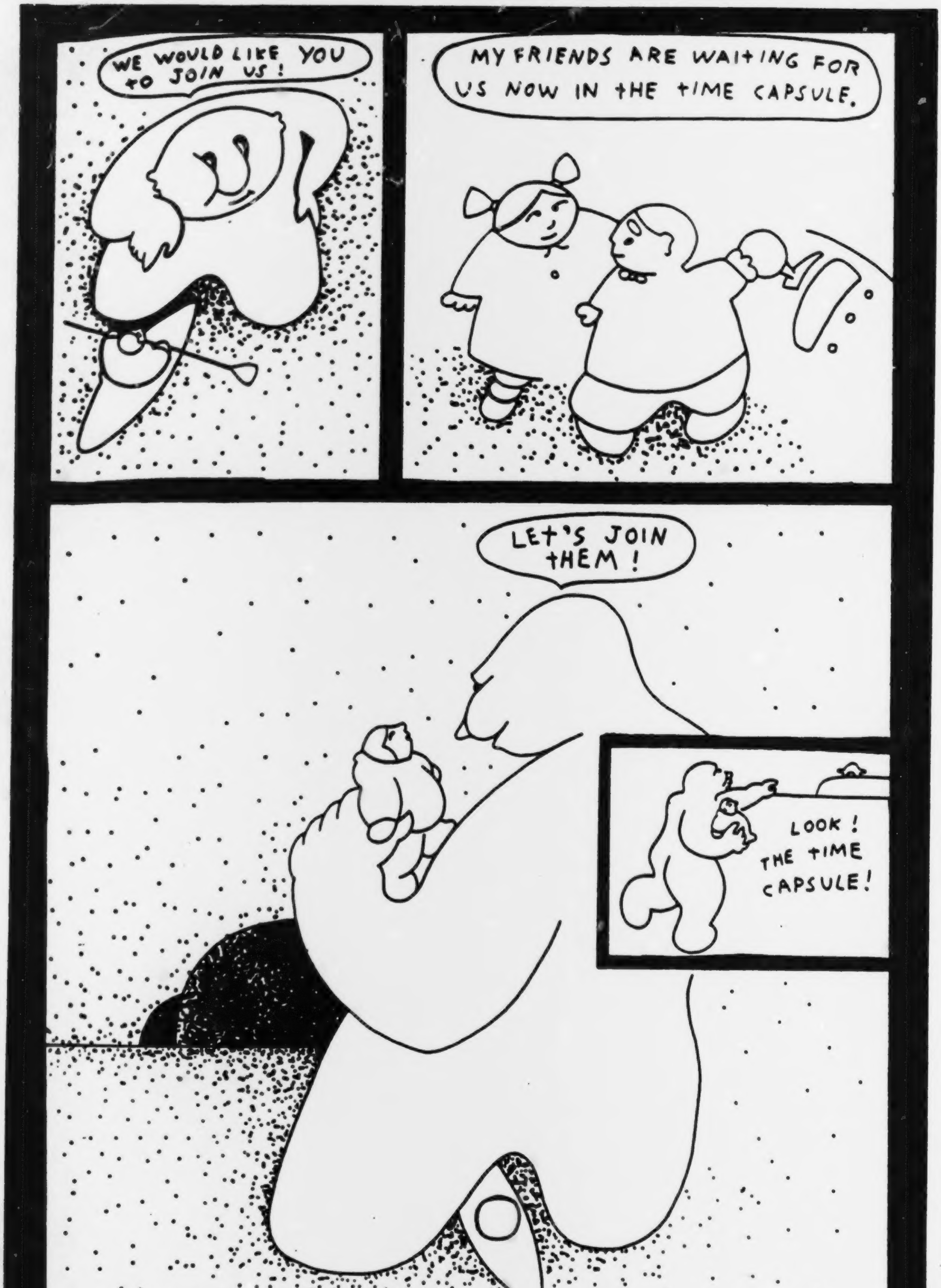
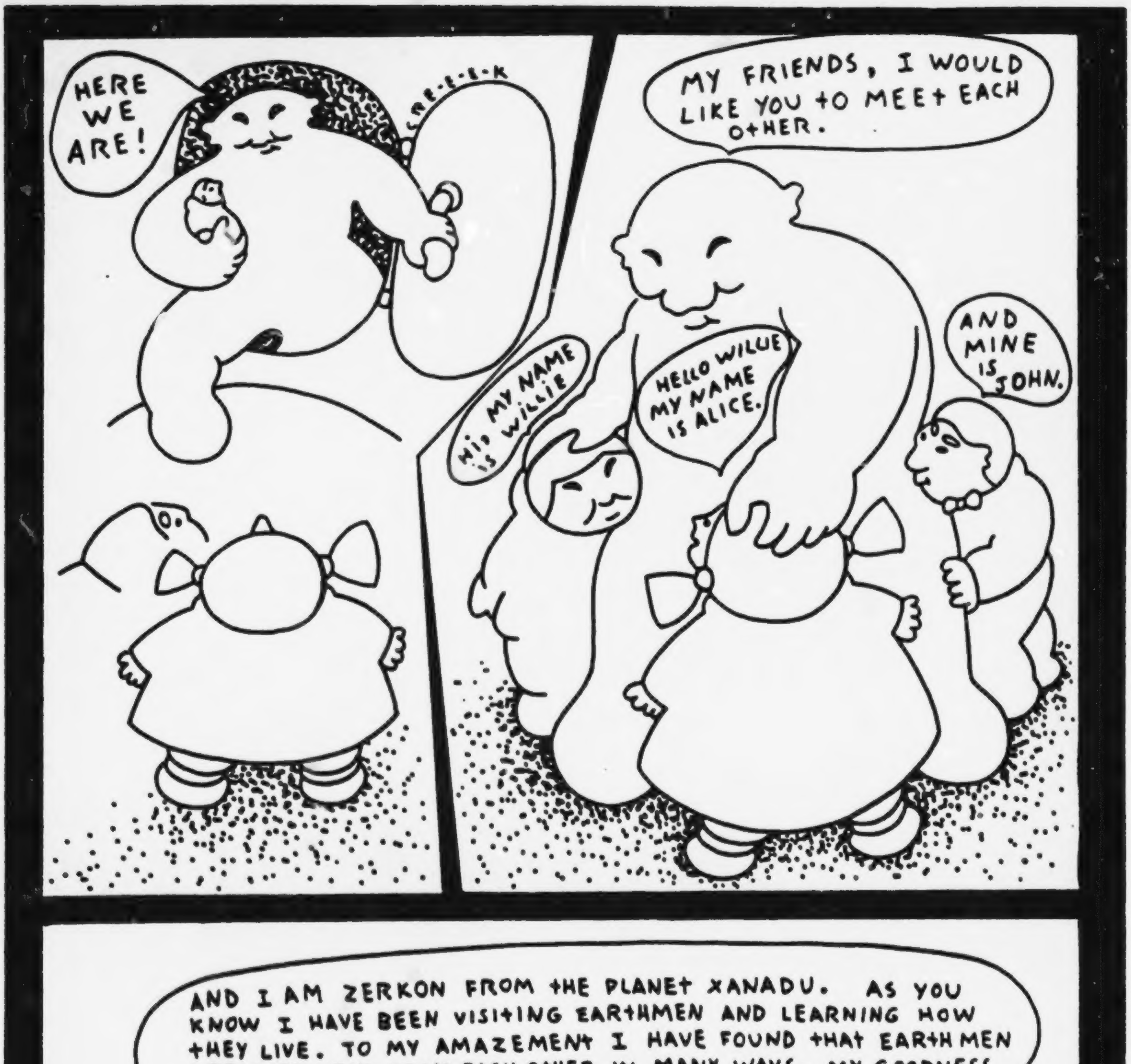
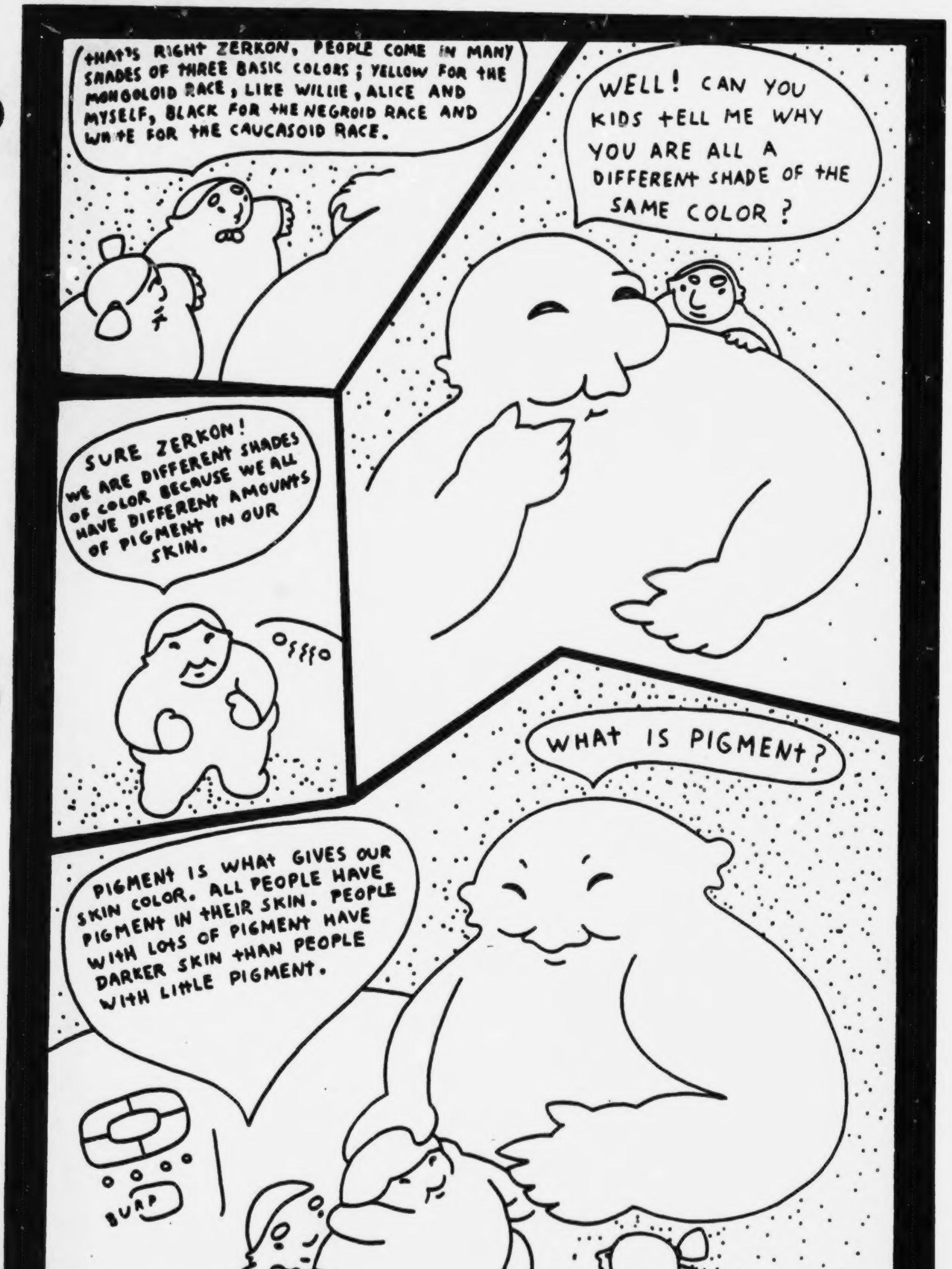
F13

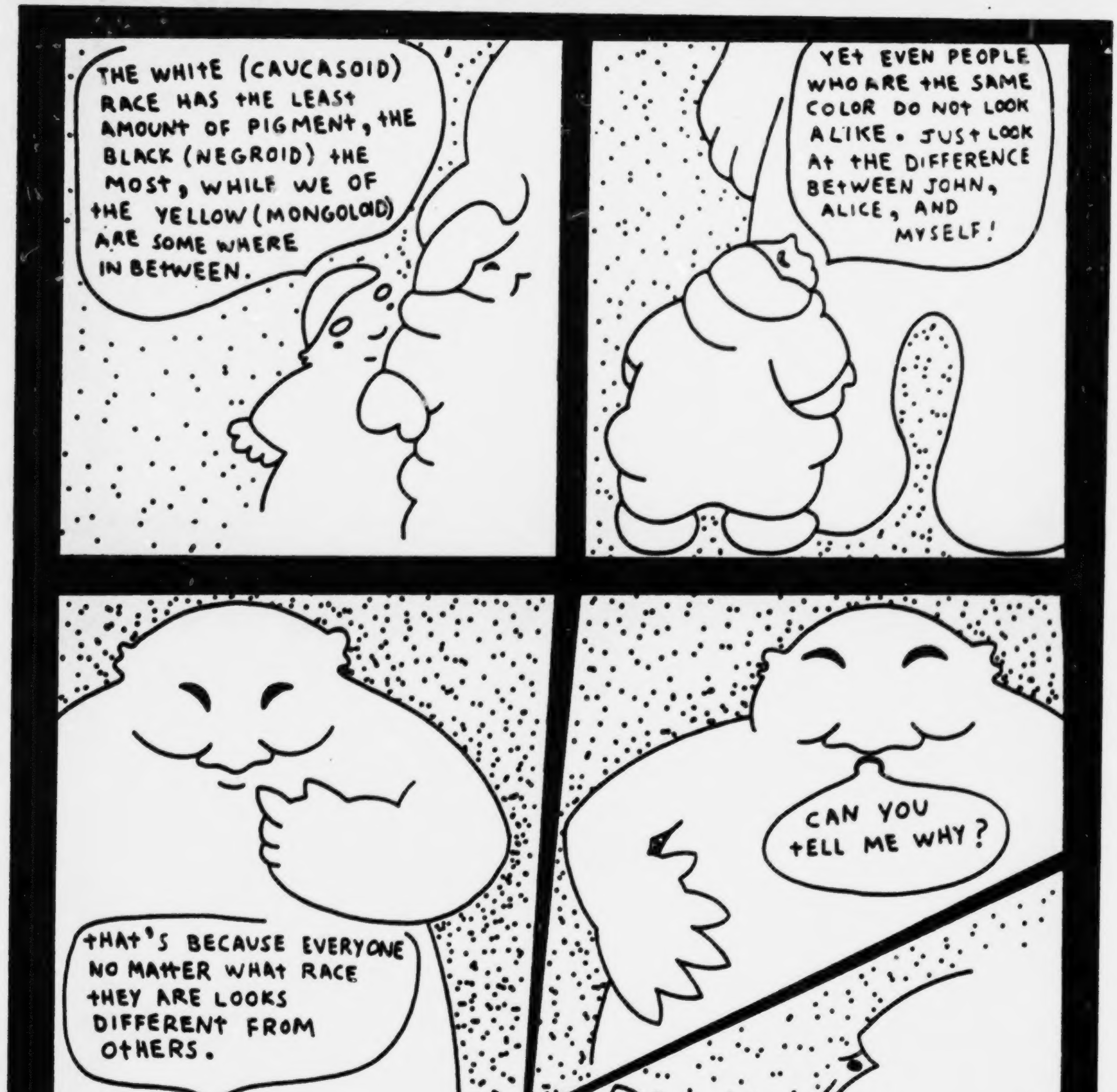

WE WOULD LIKE YOU TO JOIN US!
MY FRIENDS ARE WAITING FOR US NOW IN THE TIME CAPSULE.
LET'S JOIN THEM!
LOOK! THE TIME CAPSULE!

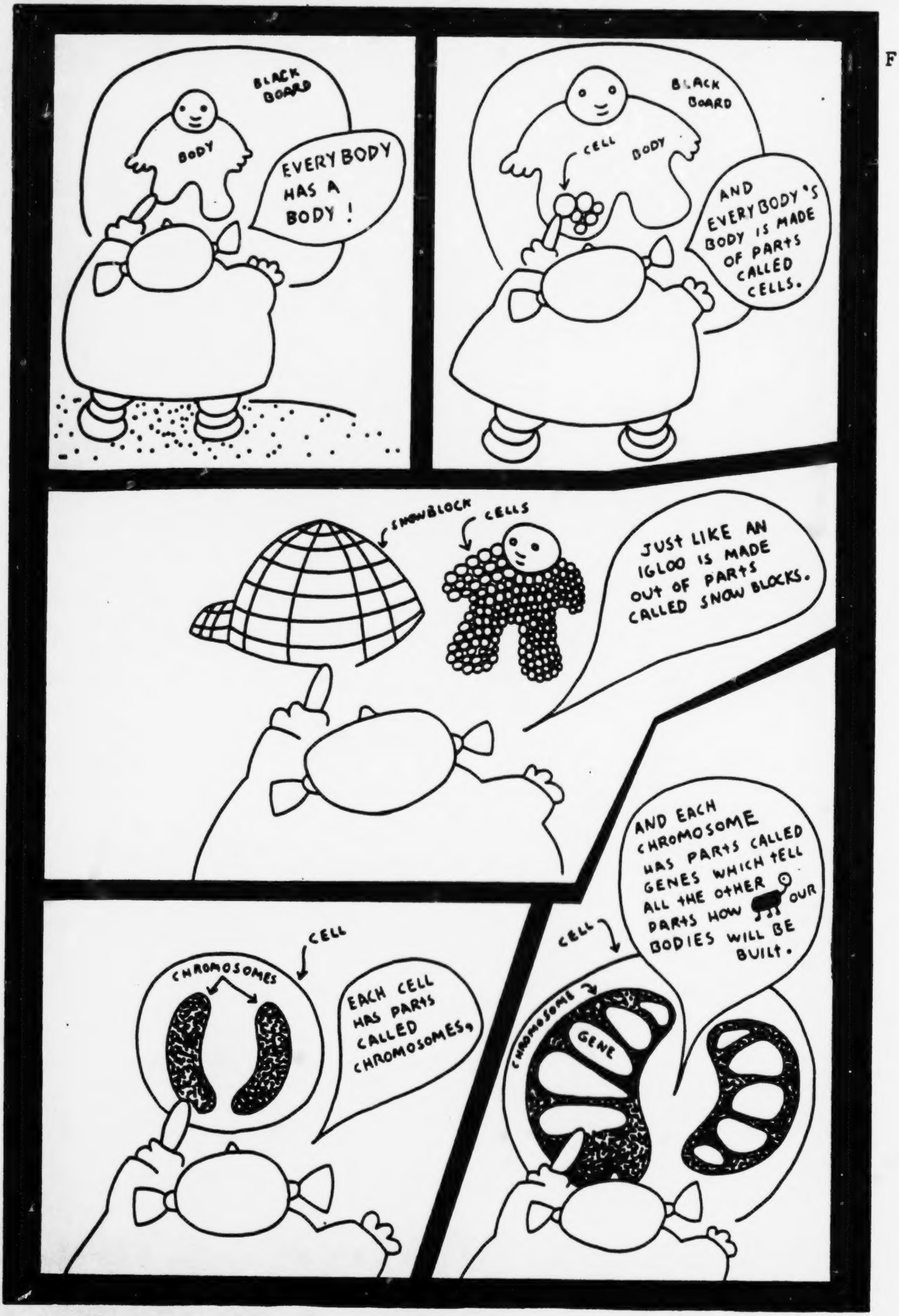
F14

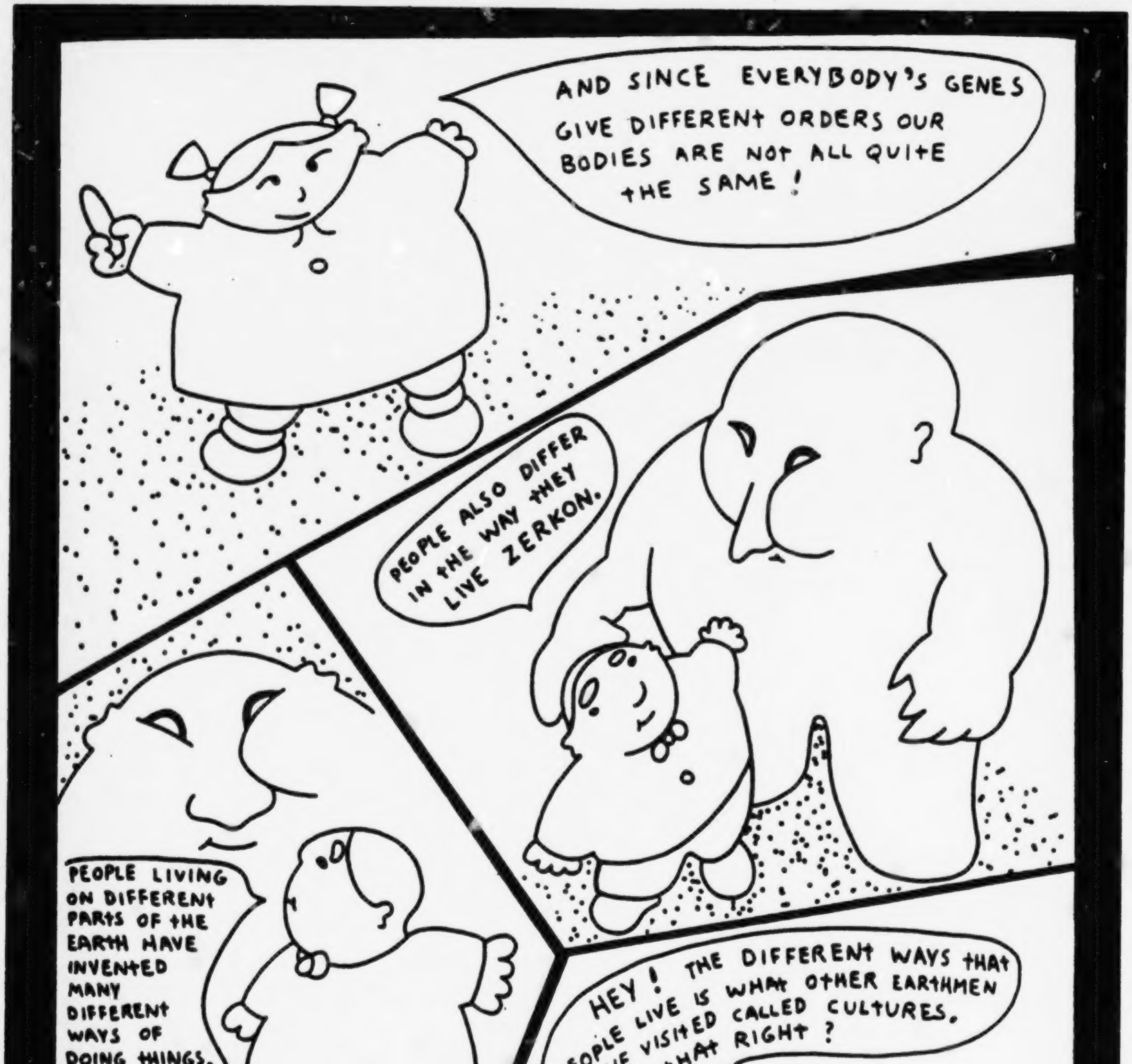

HERE WE ARE!
C-R-E-E-E-K
MY FRIENDS, I WOULD LIKE YOU TO MEET EACH OTHER.
HI, MY NAME IS WILLIE
HELLO WILLIE MY NAME IS ALICE.
AND MINE IS JOHN.
AND I AM ZERKON FROM THE PLANET XANADU. AS YOU KNOW I HAVE BEEN VISITING EARTHMEN AND LEARNING HOW THEY LIVE. TO MY AMAZEMENT I HAVE FOUND THAT EARTHMEN ARE DIFFERENT FROM EACH OTHER IN MANY WAYS. MY GOODNESS FRIENDS, THEY EVEN COME IN DIFFERENT COLORS.


THAT'S RIGHT ZERKON, PEOPLE COME IN MANY SHADES OF THREE BASIC COLORS; YELLOW FOR THE MONGOLOID RACE, LIKE WILLIE, ALICE AND MYSELF, BLACK FOR THE NEGROID RACE AND WHITE FOR THE CAUCASOID RACE.
WELL! CAN YOU KIDS TELL ME WHY YOU ARE ALL A DIFFERENT SHADE OF THE SAME COLOR?
SURE ZERKON! WE ARE DIFFERENT SHADES OF COLOR BECAUSE WE ALL HAVE DIFFERENT AMOUNTS OF PIGMENT IN OUR SKIN.
WHAT IS PIGMENT?
PIGMENT IS WHAT GIVES OUR SKIN COLOR. ALL PEOPLE HAVE PIGMENT IN THEIR SKIN. PEOPLE WITH LOTS OF PIGMENT HAVE DARKER SKIN THAN PEOPLE WITH LITTLE PIGMENT.
BURP

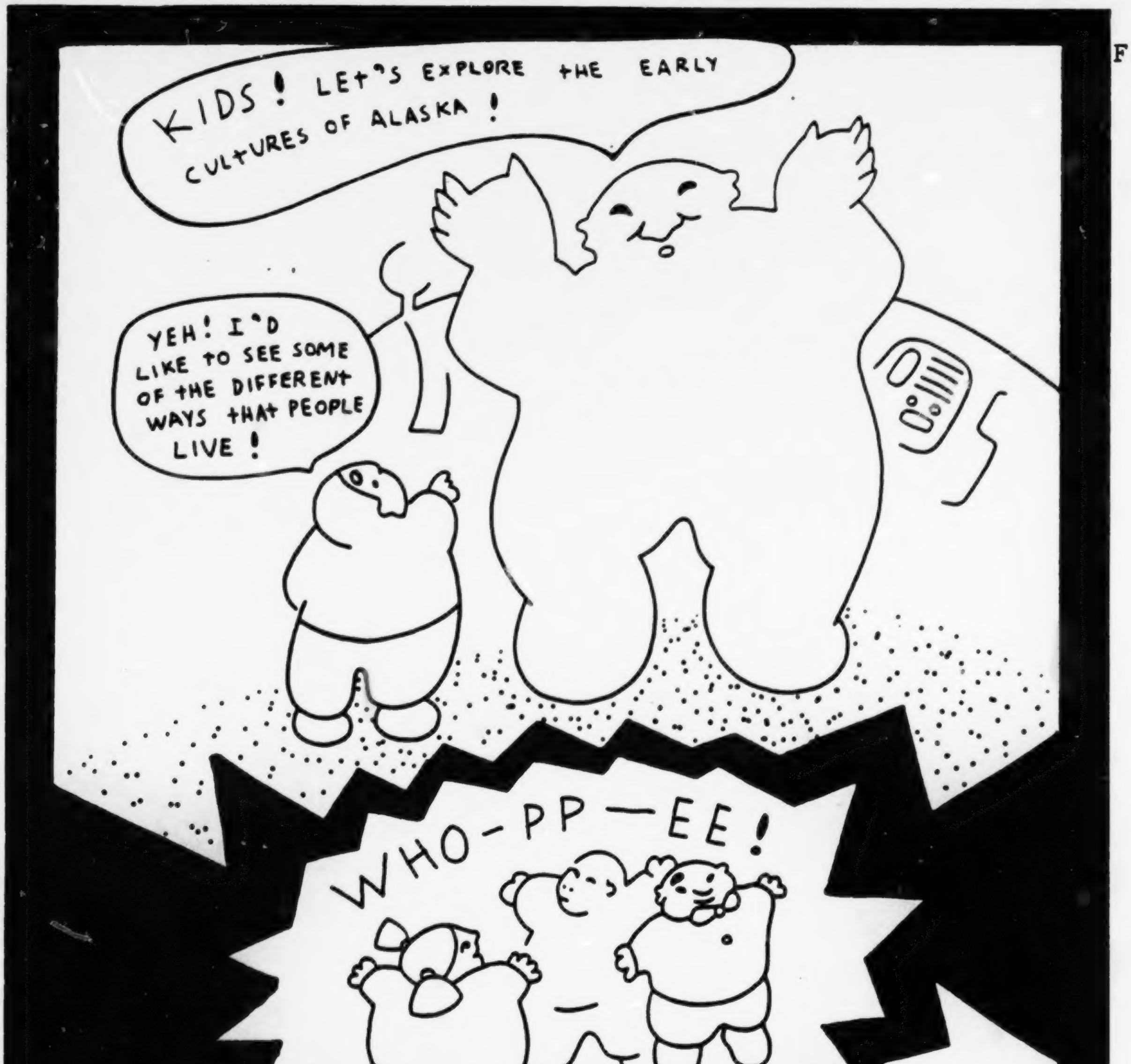
F16


THE WHITE (CAUCASOID) RACE HAS THE LEAST AMOUNT OF PIGMENT, THE BLACK (NEGROID) THE MOST, WHILE WE OF THE YELLOW (MONGOLOID) ARE SOME WHERE IN BETWEEN.
YET EVEN PEOPLE WHO ARE THE SAME COLOR DO NOT LOOK ALIKE. JUST LOOK AT THE DIFFERENCE BETWEEN JOHN, ALICE, AND MYSELF!
CAN YOU TELL ME WHY?
THAT'S BECAUSE EVERYONE NO MATTER WHAT RACE THEY ARE LOOKS DIFFERENT FROM OTHERS.
BETTER YET ZERKON I'LL SHOW YOU WHY?

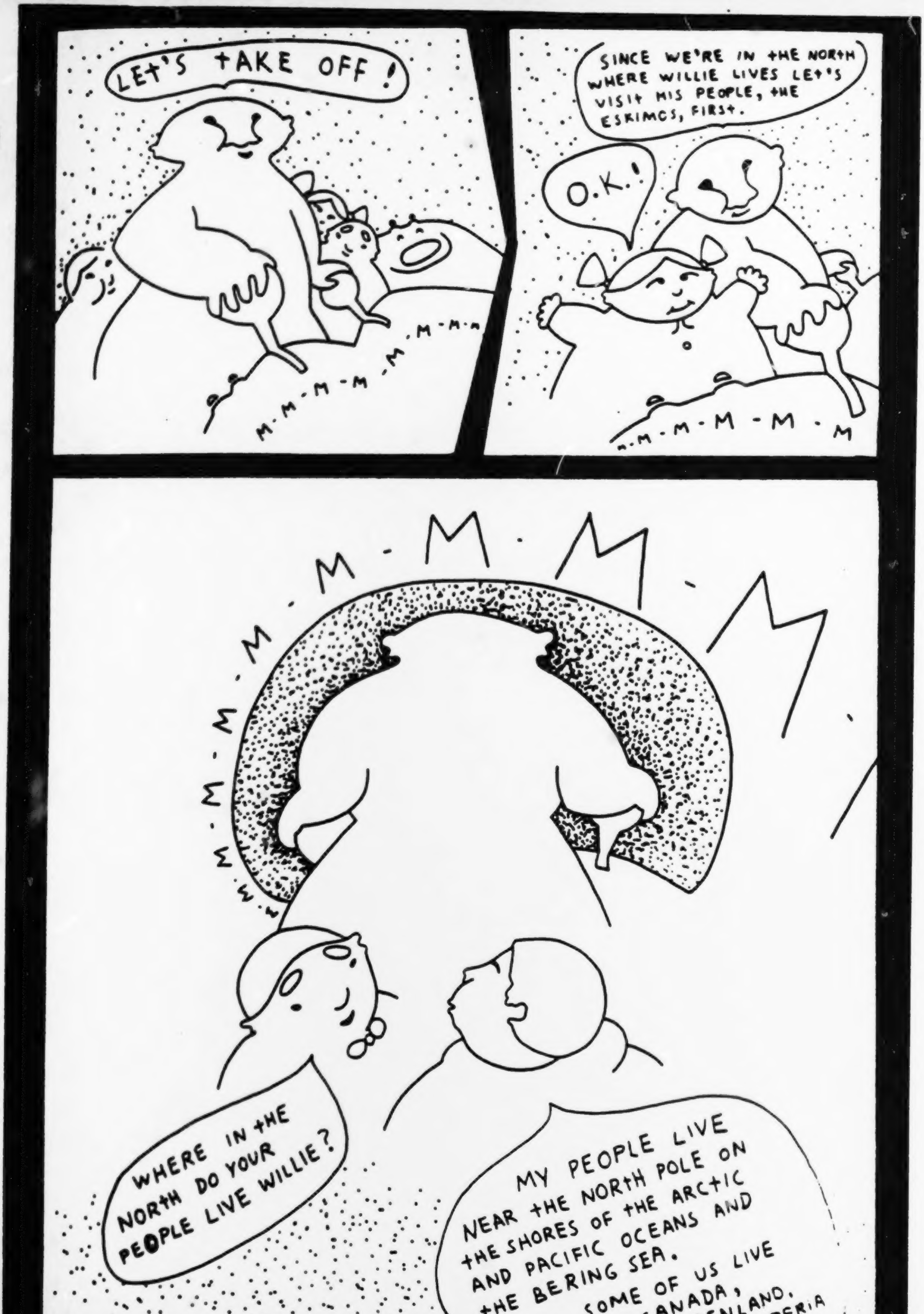

BLACK BOARD
BODY
EVERYBODY HAS A BODY!
BLACK BOARD
CELL
BODY
AND EVERYBODY'S BODY IS MADE OF PARTS CALLED CELLS.
SNOWBLOCK
CELLS
JUST LIKE AN IGLOO IS MADE OUT OF PARTS CALLED SNOW BLOCKS.
CELL
CHROMOSOMES
EACH CELL HAS PARTS CALLED CHROMOSOMES,
AND EACH CHROMOSOME HAS PARTS CALLED GENES WHICH TELL ALL THE OTHER PARTS HOW OUR BODIES WILL BE BUILT.
CELL
CHROMOSOME
GENE


AND SINCE EVERYBODY'S GENES GIVE DIFFERENT ORDERS OUR BODIES ARE NOT ALL QUITE THE SAME !
PEOPLE ALSO DIFFER IN THE WAY THEY LIVE ZERKON.
PEOPLE LIVING ON DIFFERENT PARTS OF THE EARTH HAVE INVENTED MANY DIFFERENT WAYS OF DOING THINGS. THEY WEAR DIFFERENT KINDS OF CLOTHES, EAT DIFFERENT FOODS, LIVE IN DIFFERENT KINDS OF HOUSES, AND TALK DIFFERENTLY.
HEY ! THE DIFFERENT WAYS THAT PEOPLE LIVE IS WHAT OTHER EARTHMEN I HAVE VISITED CALLED CULTURES. IS THAT RIGHT ?
IT SUR-R-R-RE IS ZERKON !

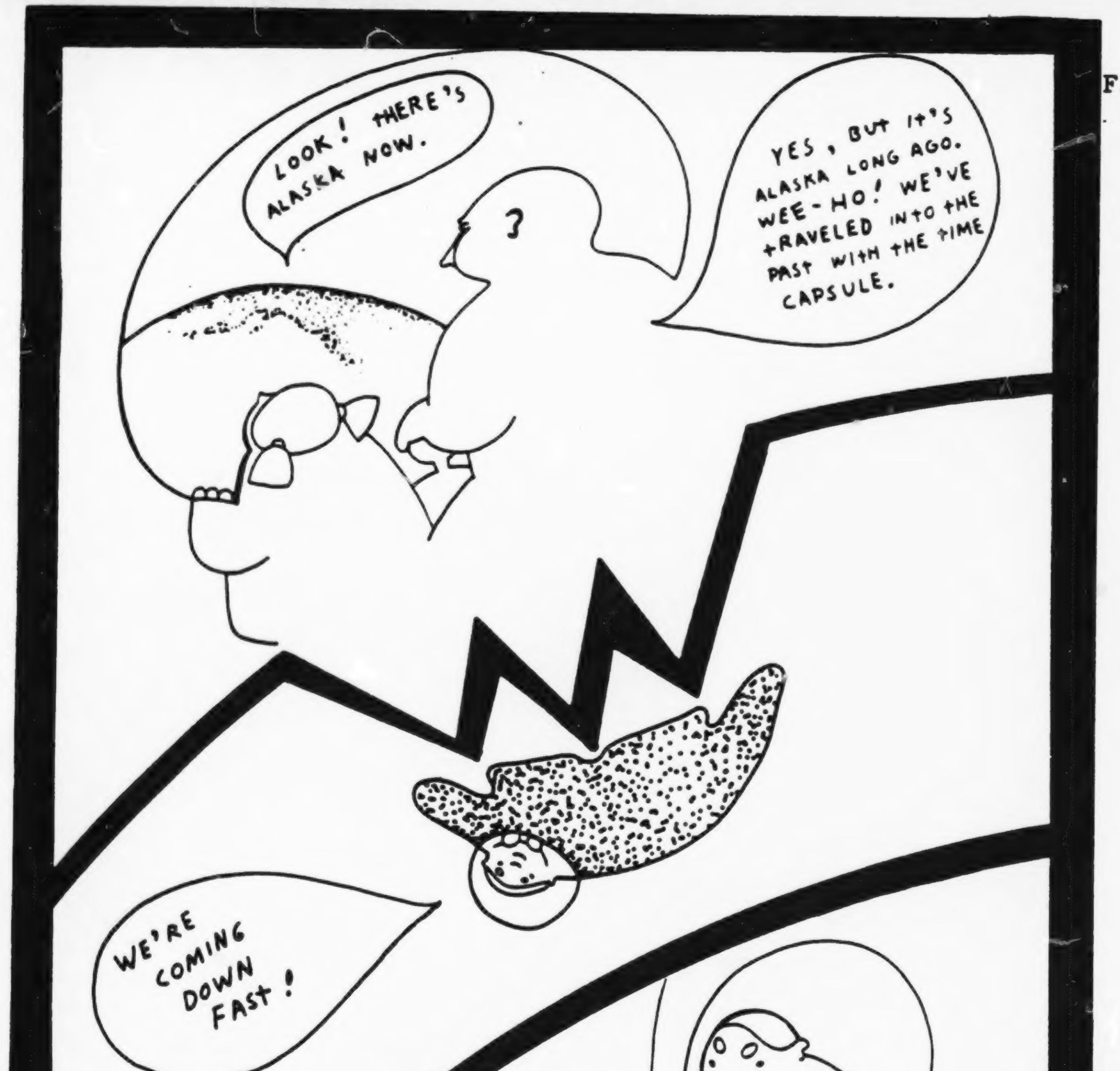
F19

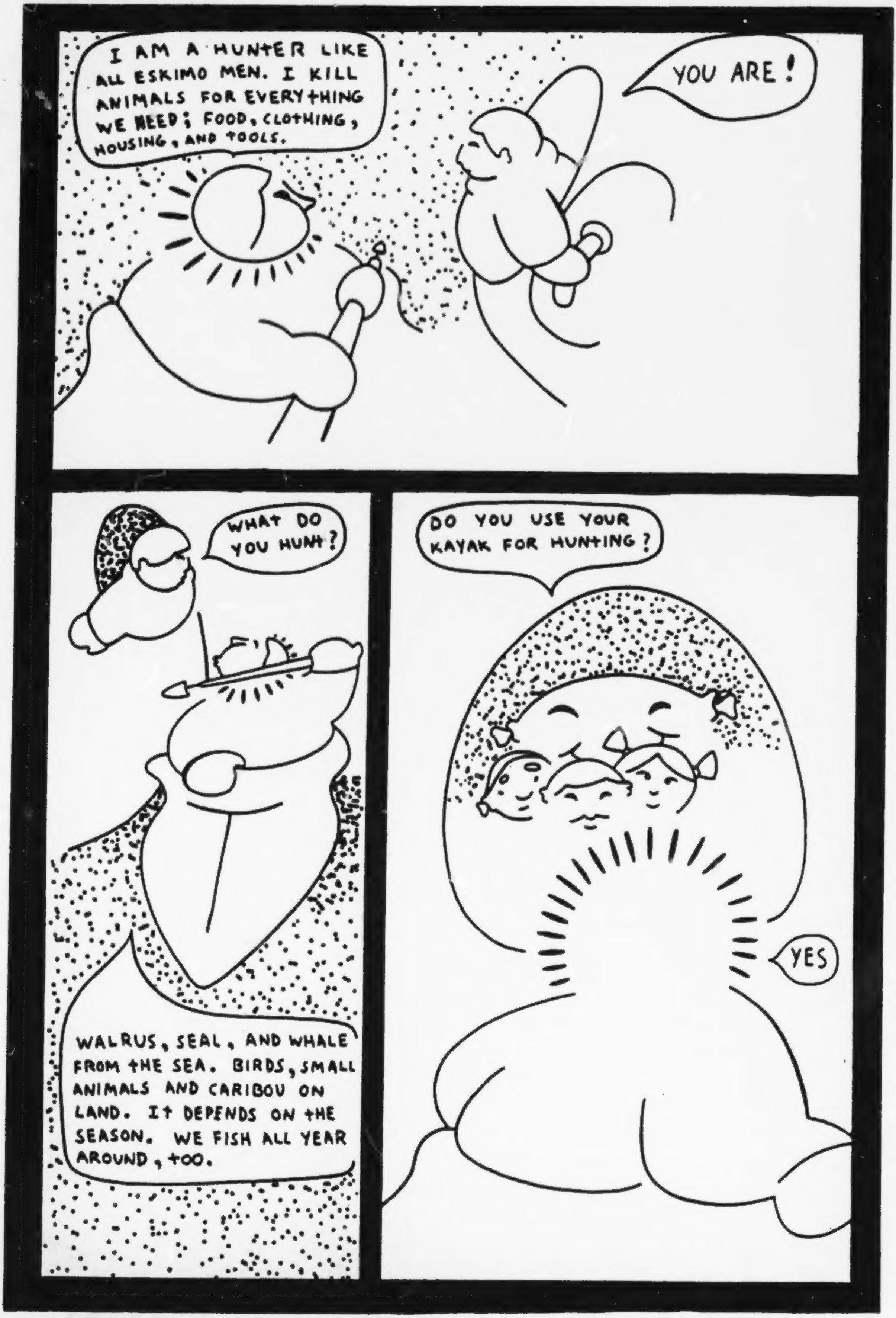

KIDS! LET'S EXPLORE THE EARLY CULTURES OF ALASKA!
YEH! I'D LIKE TO SEE SOME OF THE DIFFERENT WAYS THAT PEOPLE LIVE!
WHO-PP—EE!
WE'LL VISIT WILLIE'S PEOPLE, THE ESKIMOS; AND ALICE'S PEOPLE, THE ATHABASKANS; AND JOHN'S PEOPLE, THE TLINGITS!
WE'LL SEE HOW YOUR PEOPLES LIVED IN THE PAST.
WE'LL TAKE OUR JOURNALS WITH US, SO THAT WHEN WE RETURN OTHERS MAY LEARN WHAT WE HAVE DISCOVERED.

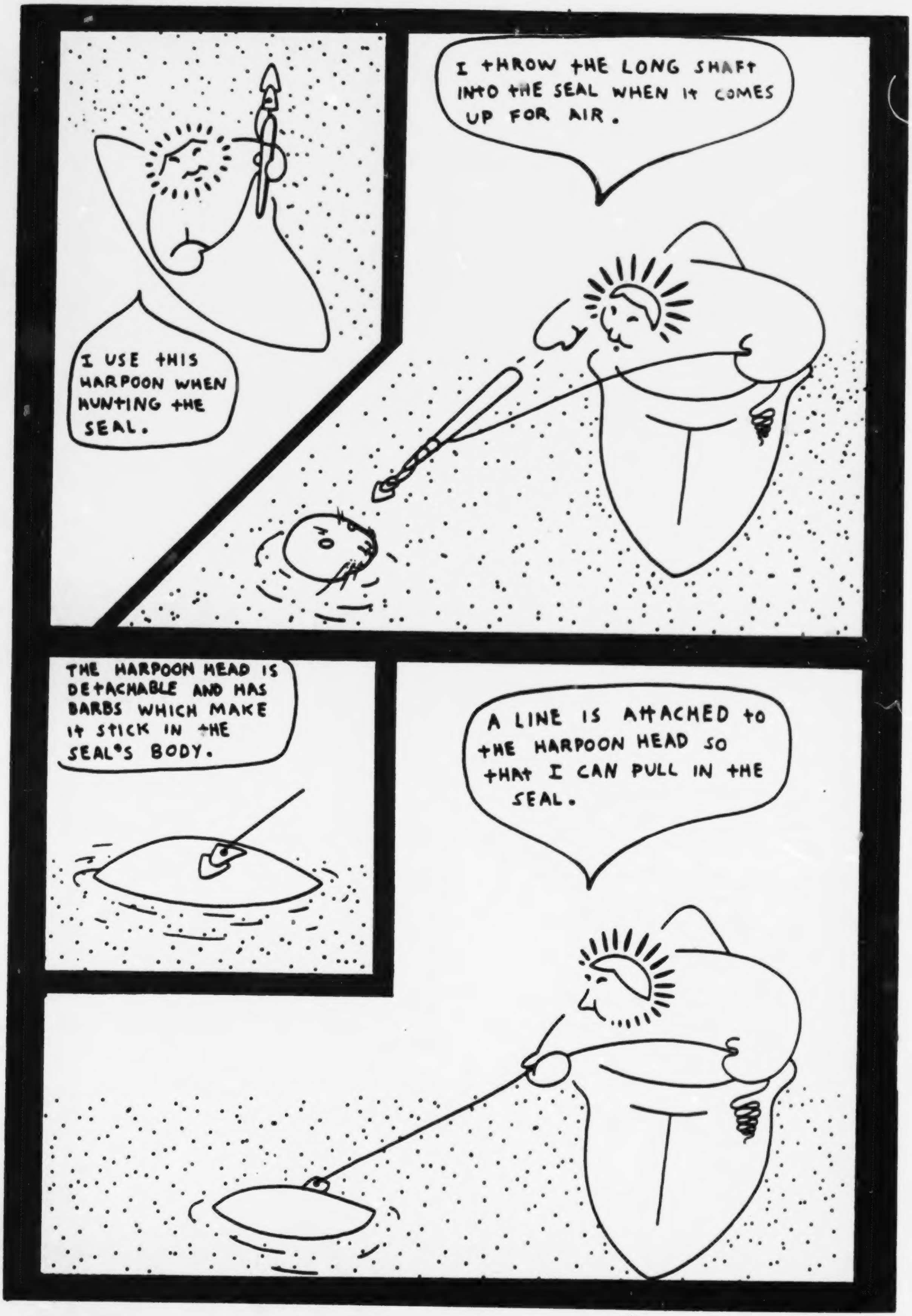
F20

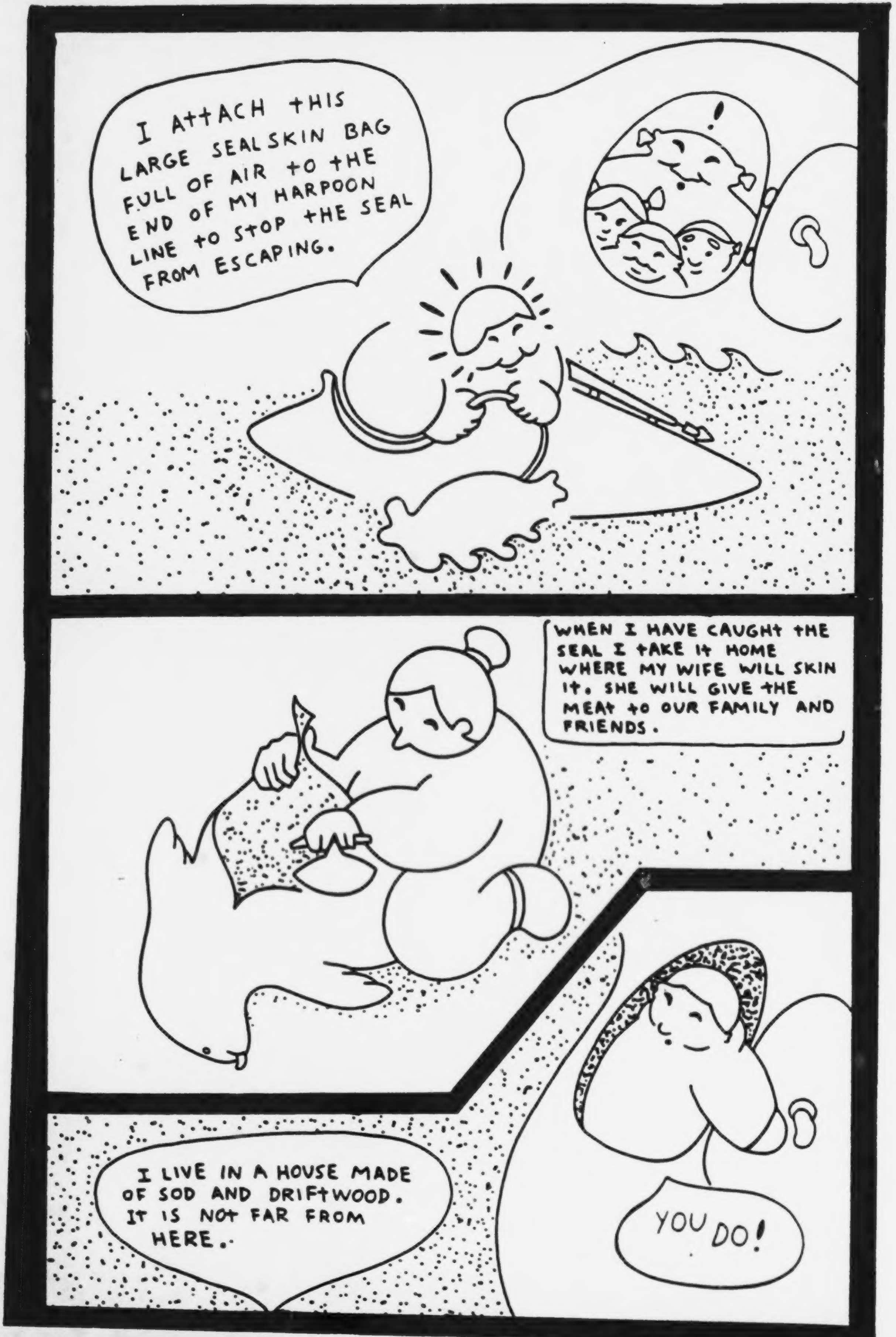

LET'S TAKE OFF!
M-M-M-M-M-M-M-M
SINCE WE'RE IN THE NORTH WHERE WILLIE LIVES LET'S VISIT HIS PEOPLE, THE ESKIMOS, FIRST.
O.K.!
M-M-M-M-M-M
M-M-M-M-M-M-M-M-M
WHERE IN THE NORTH DO YOUR PEOPLE LIVE WILLIE?
MY PEOPLE LIVE NEAR THE NORTH POLE ON THE SHORES OF THE ARCTIC AND PACIFIC OCEANS AND THE BERING SEA. SOME OF US LIVE IN CANADA, GREENLAND, AND SIBERIA +CO.

F21

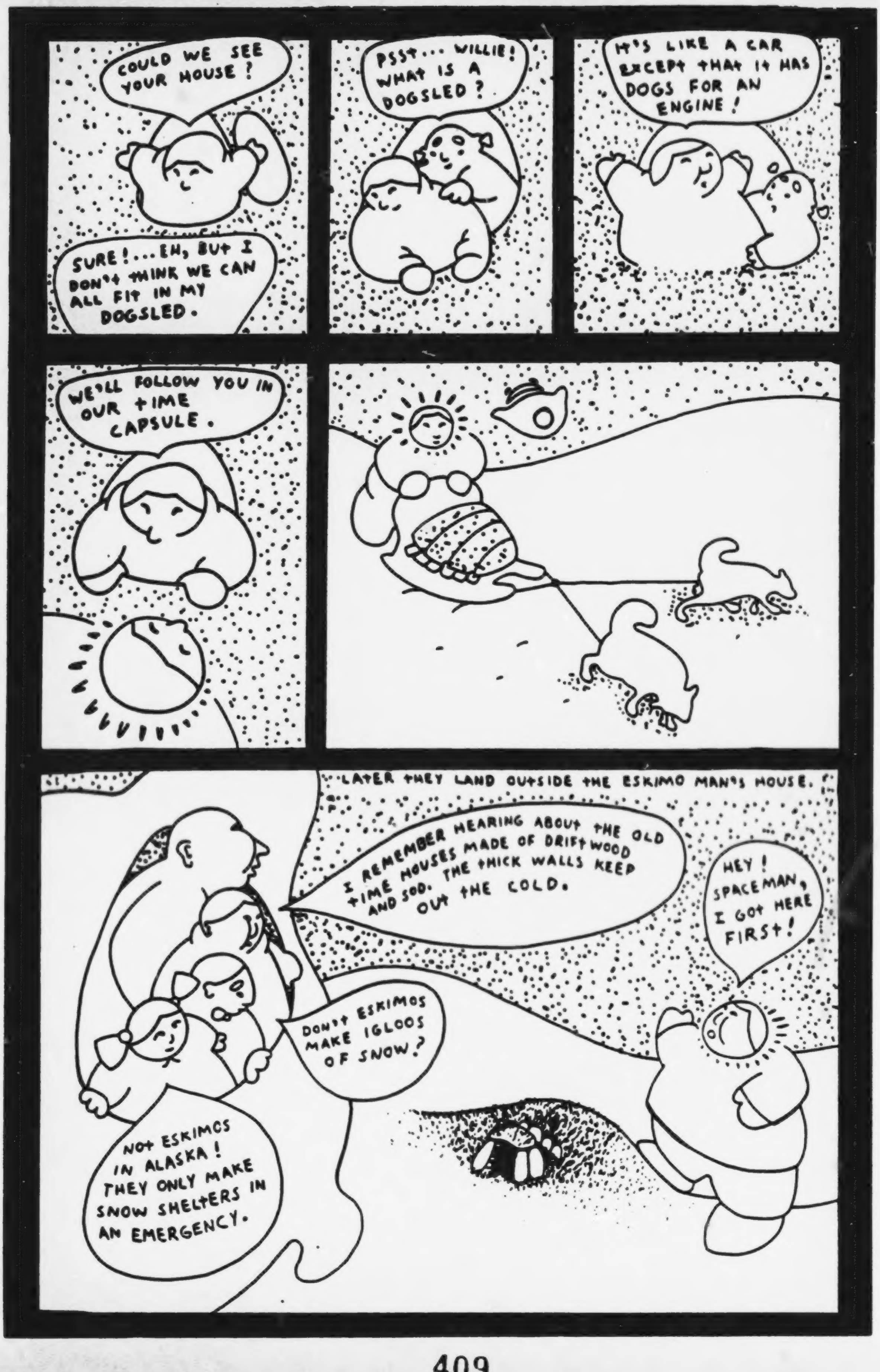

LOOK! THERE'S ALASKA NOW.
YES, BUT IT'S ALASKA LONG AGO. WEE-HO! WE'VE TRAVELED INTO THE PAST WITH THE TIME CAPSULE.
WE'RE COMING DOWN FAST!
WE'RE GETTING CLOSER!


I AM A HUNTER LIKE ALL ESKIMO MEN. I KILL ANIMALS FOR EVERYTHING WE NEED; FOOD, CLOTHING, HOUSING, AND TOOLS.
YOU ARE!
WHAT DO YOU HUNT?
WALRUS, SEAL, AND WHALE FROM THE SEA. BIRDS, SMALL ANIMALS AND CARIBOU ON LAND. IT DEPENDS ON THE SEASON. WE FISH ALL YEAR AROUND, TOO.
DO YOU USE YOUR KAYAK FOR HUNTING?
YES

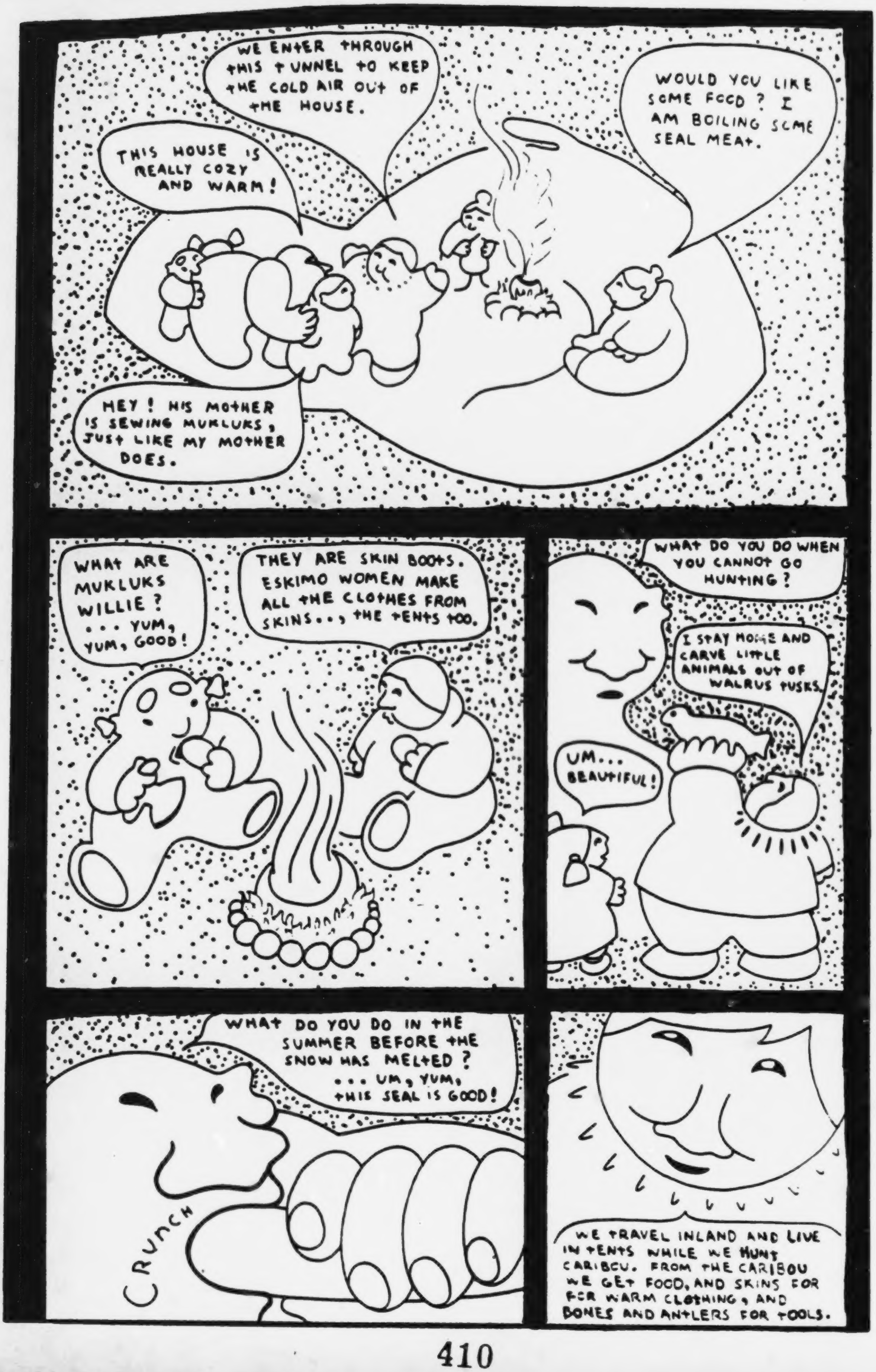

I USE THIS HARPOON WHEN HUNTING THE SEAL.
I THROW THE LONG SHAFT INTO THE SEAL WHEN IT COMES UP FOR AIR.
THE HARPOON HEAD IS DETACHABLE AND HAS BARBS WHICH MAKE IT STICK IN THE SEAL'S BODY.
A LINE IS ATTACHED TO THE HARPOON HEAD SO THAT I CAN PULL IN THE SEAL.


I ATTACH THIS LARGE SEALSKIN BAG FULL OF AIR TO THE END OF MY HARPOON LINE TO STOP THE SEAL FROM ESCAPING.
!
WHEN I HAVE CAUGHT THE SEAL I TAKE IT HOME WHERE MY WIFE WILL SKIN IT. SHE WILL GIVE THE MEAT TO OUR FAMILY AND FRIENDS.
I LIVE IN A HOUSE MADE OF SOD AND DRIFTWOOD. IT IS NOT FAR FROM HERE.
YOU DO!

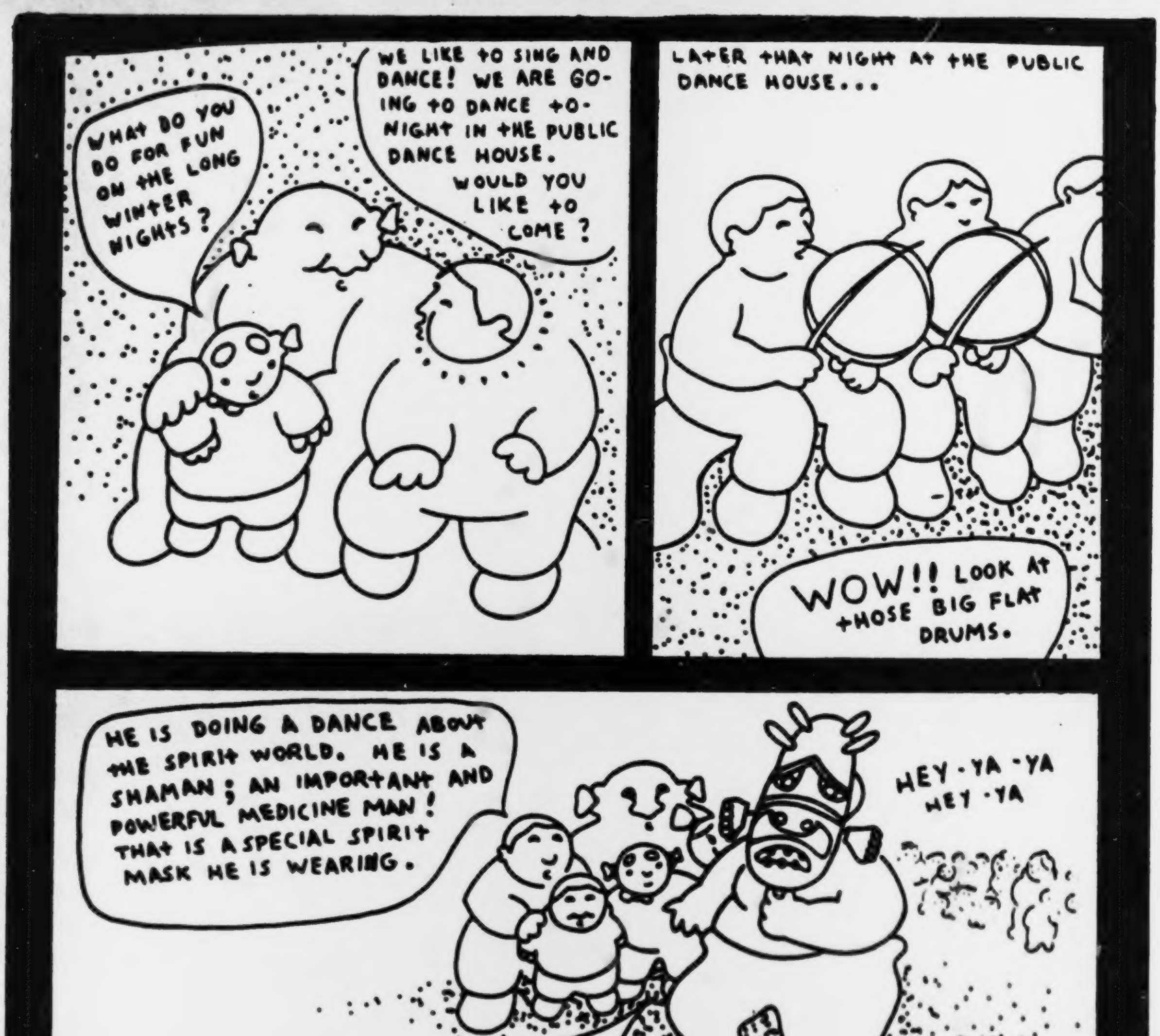
F25


COULD WE SEE YOUR HOUSE?
SURE!...EH, BUT I DON'T THINK WE CAN ALL FIT IN MY DOGSLED.
PSST... WILLIE! WHAT IS A DOGSLED?
IT'S LIKE A CAR EXCEPT THAT IT HAS DOGS FOR AN ENGINE!
WE'LL FOLLOW YOU IN OUR TIME CAPSULE.
LATER THEY LAND OUTSIDE THE ESKIMO MAN'S HOUSE.
I REMEMBER HEARING ABOUT THE OLD TIME HOUSES MADE OF DRIFTWOOD AND SOD. THE THICK WALLS KEEP OUT THE COLD.
HEY! SPACEMAN, I GOT HERE FIRST!
DON'T ESKIMOS MAKE IGLOOS OF SNOW?
NOT ESKIMOS IN ALASKA! THEY ONLY MAKE SNOW SHELTERS IN AN EMERGENCY.

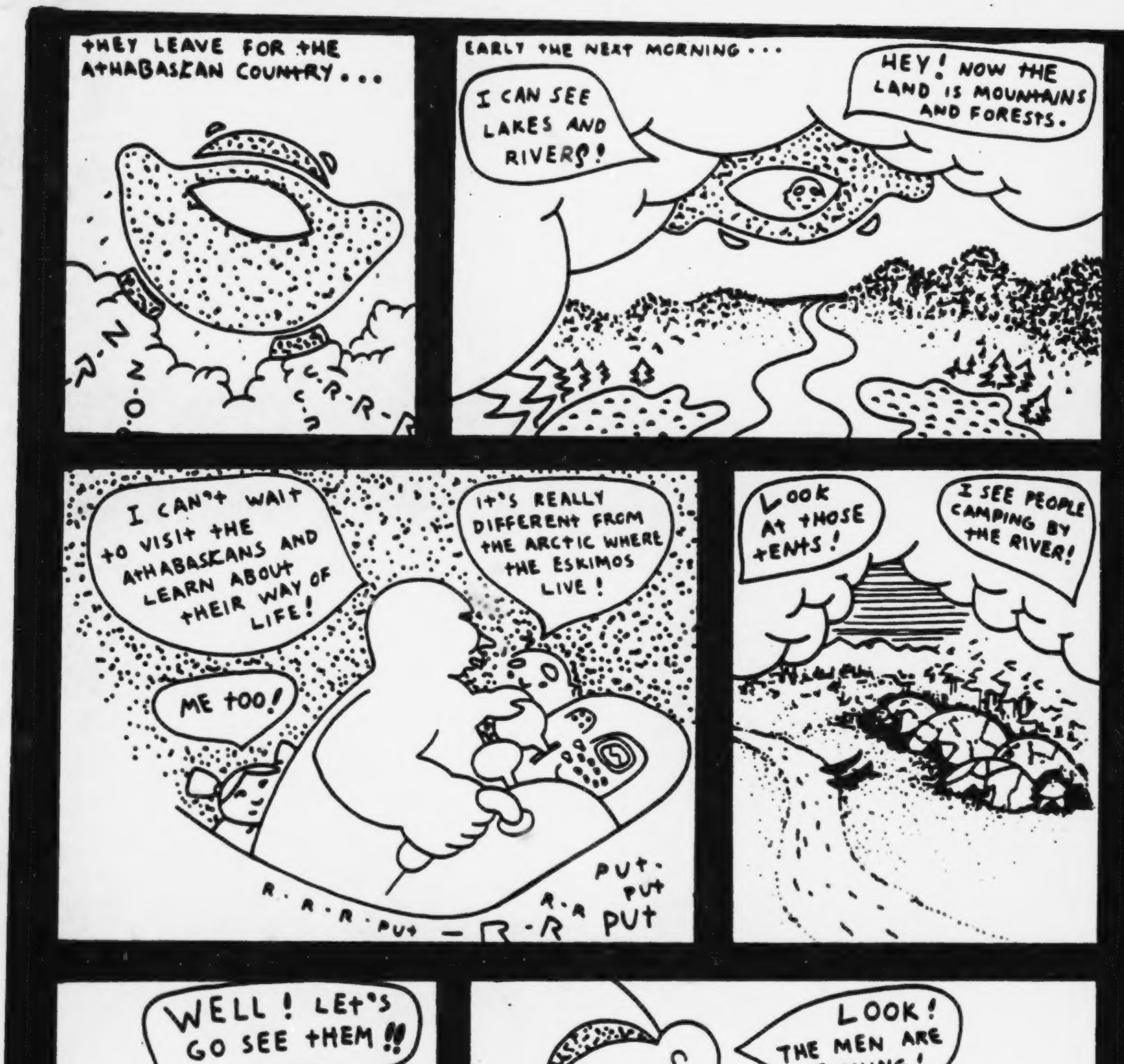
F26

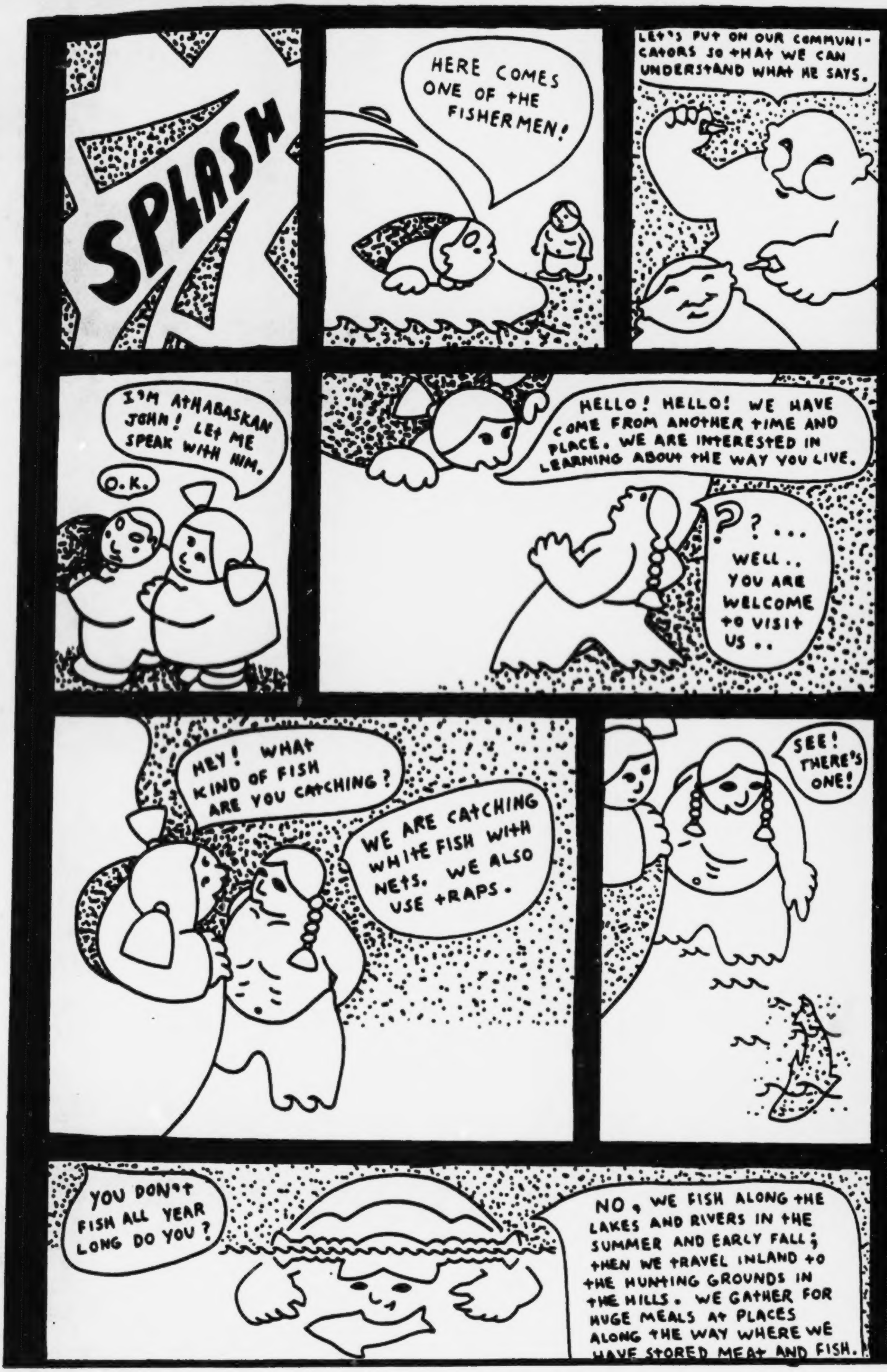

WE ENTER THROUGH THIS TUNNEL TO KEEP THE COLD AIR OUT OF THE HOUSE.
THIS HOUSE IS REALLY COZY AND WARM!
WOULD YOU LIKE SOME FOOD? I AM BOILING SOME SEAL MEAT.
HEY! HIS MOTHER IS SEWING MUKLUKS, JUST LIKE MY MOTHER DOES.
WHAT ARE MUKLUKS WILLIE? . . . YUM, YUM, GOOD!
THEY ARE SKIN BOOTS. ESKIMO WOMEN MAKE ALL THE CLOTHES FROM SKINS.., THE TENTS TOO.
WHAT DO YOU DO WHEN YOU CANNOT GO HUNTING?
I STAY HOME AND CARVE LITTLE ANIMALS OUT OF WALRUS TUSKS.
UM... BEAUTIFUL!
WHAT DO YOU DO IN THE SUMMER BEFORE THE SNOW HAS MELTED? . . . UM, YUM, THIS SEAL IS GOOD!
CRUNCH
WE TRAVEL INLAND AND LIVE IN TENTS WHILE WE HUNT CARIBOU. FROM THE CARIBOU WE GET FOOD, AND SKINS FOR FOR WARM CLOTHING, AND BONES AND ANTLERS FOR TOOLS.

F27

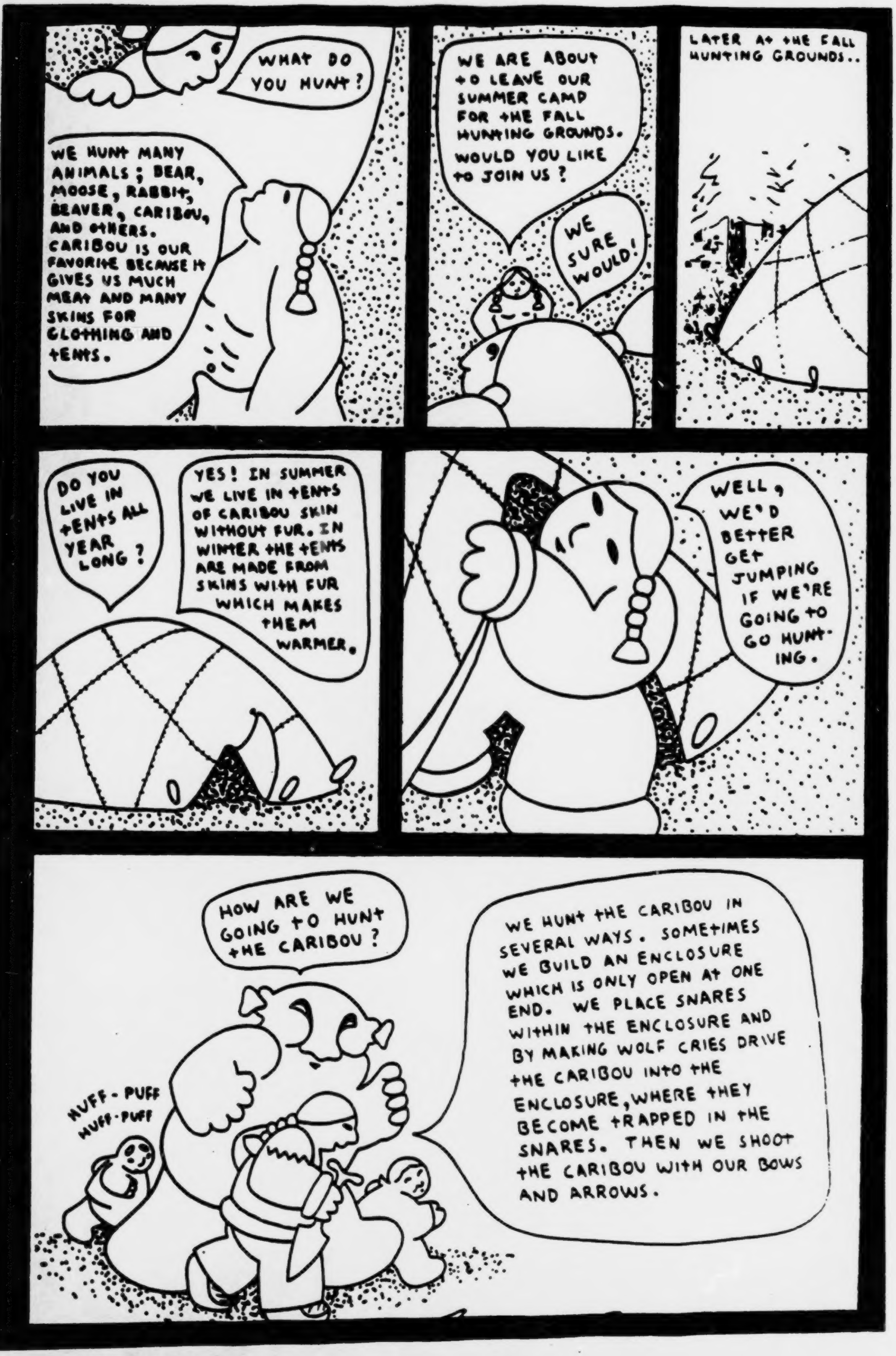

WHAT DO YOU DO FOR FUN ON THE LONG WINTER NIGHTS?
WE LIKE TO SING AND DANCE! WE ARE GOING TO DANCE TONIGHT IN THE PUBLIC DANCE HOUSE. WOULD YOU LIKE TO COME?
LATER THAT NIGHT AT THE PUBLIC DANCE HOUSE...
WOW!! LOOK AT THOSE BIG FLAT DRUMS.
HE IS DOING A DANCE ABOUT THE SPIRIT WORLD. HE IS A SHAMAN; AN IMPORTANT AND POWERFUL MEDICINE MAN! THAT IS A SPECIAL SPIRIT MASK HE IS WEARING.
HEY-YA-YA HEY-YA
O-O-O-LA!
WELL, MY LITTLE FRIENDS, IT'S GETTING LATE! WE HAD BETTER BE GOING IF WE WANT TO REACH THE ATHABASKAN COUNTRY BY MORNING!
!!!
AH, ZERKON! THIS IS FUN!
YA, LET'S GO.
AND SO SAYING THEIR GOOD-BYES...

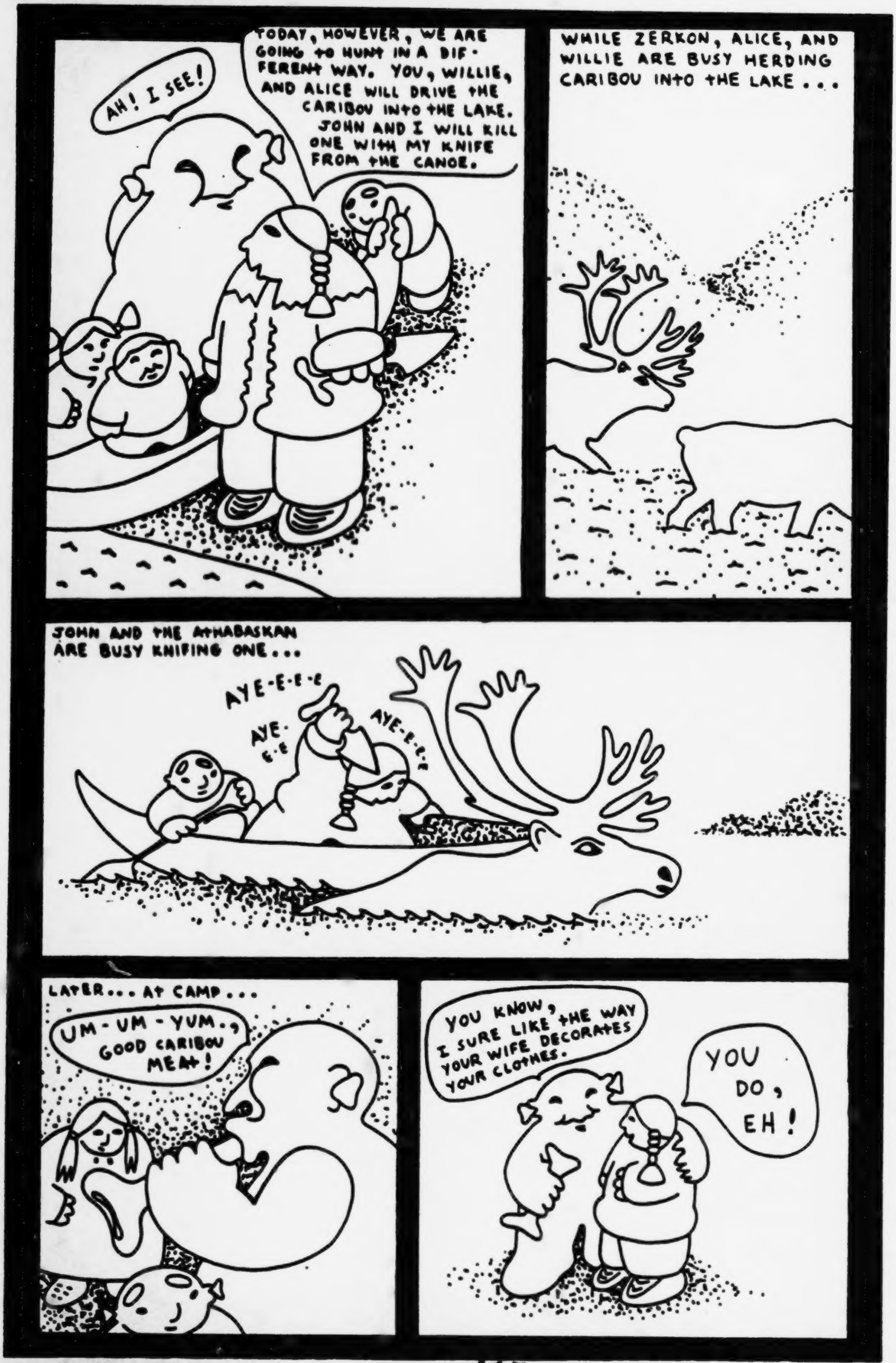
F28

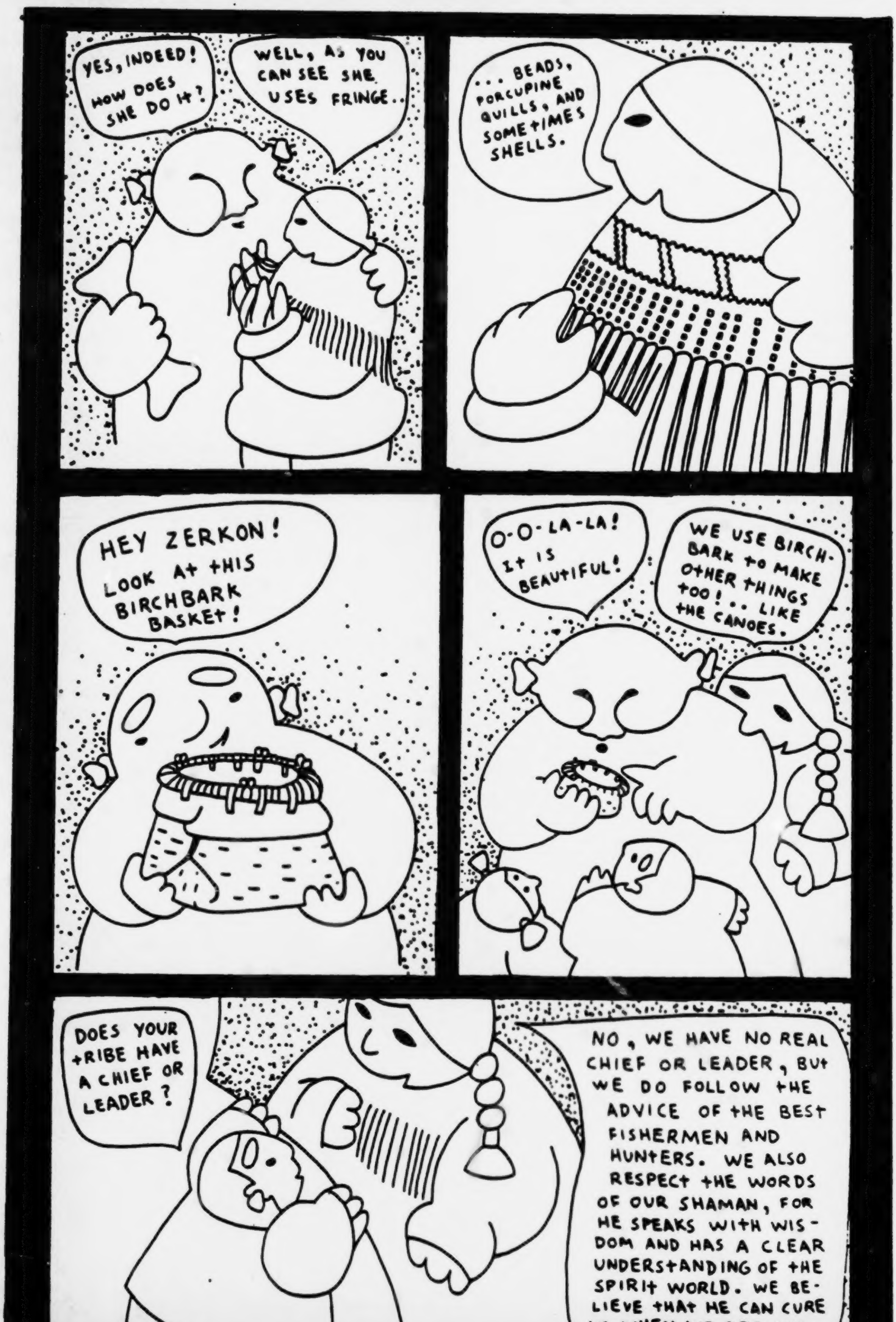

THEY LEAVE FOR THE ATHABASKAN COUNTRY . . .
R-N-N-O
C-R-R-R
EARLY THE NEXT MORNING . . .
I CAN SEE LAKES AND RIVERS!
HEY! NOW THE LAND IS MOUNTAINS AND FORESTS.
I CAN'T WAIT TO VISIT THE ATHABASKANS AND LEARN ABOUT THEIR WAY OF LIFE!
IT'S REALLY DIFFERENT FROM THE ARCTIC WHERE THE ESKIMOS LIVE!
ME TOO!
R-R-R PUT — R-R R-R PUT PUT-PUT
LOOK AT THOSE TENTS!
I SEE PEOPLE CAMPING BY THE RIVER!
WELL! LET'S GO SEE THEM!!
LOOK! THE MEN ARE FISHING!
?
WE'RE LANDING!!!


SPLASH
HERE COMES ONE OF THE FISHERMEN!
LET'S PUT ON OUR COMMUNICATORS SO THAT WE CAN UNDERSTAND WHAT HE SAYS.
I'M ATHABASKAN JOHN! LET ME SPEAK WITH HIM.
O.K.
HELLO! HELLO! WE HAVE COME FROM ANOTHER TIME AND PLACE. WE ARE INTERESTED IN LEARNING ABOUT THE WAY YOU LIVE.
?? . . . WELL . . YOU ARE WELCOME TO VISIT US . .
HEY! WHAT KIND OF FISH ARE YOU CATCHING?
WE ARE CATCHING WHITE FISH WITH NETS. WE ALSO USE TRAPS.
SEE! THERE'S ONE!
YOU DON'T FISH ALL YEAR LONG DO YOU?
NO, WE FISH ALONG THE LAKES AND RIVERS IN THE SUMMER AND EARLY FALL; THEN WE TRAVEL INLAND TO THE HUNTING GROUNDS IN THE HILLS. WE GATHER FOR HUGE MEALS AT PLACES ALONG THE WAY WHERE WE HAVE STORED MEAT AND FISH.

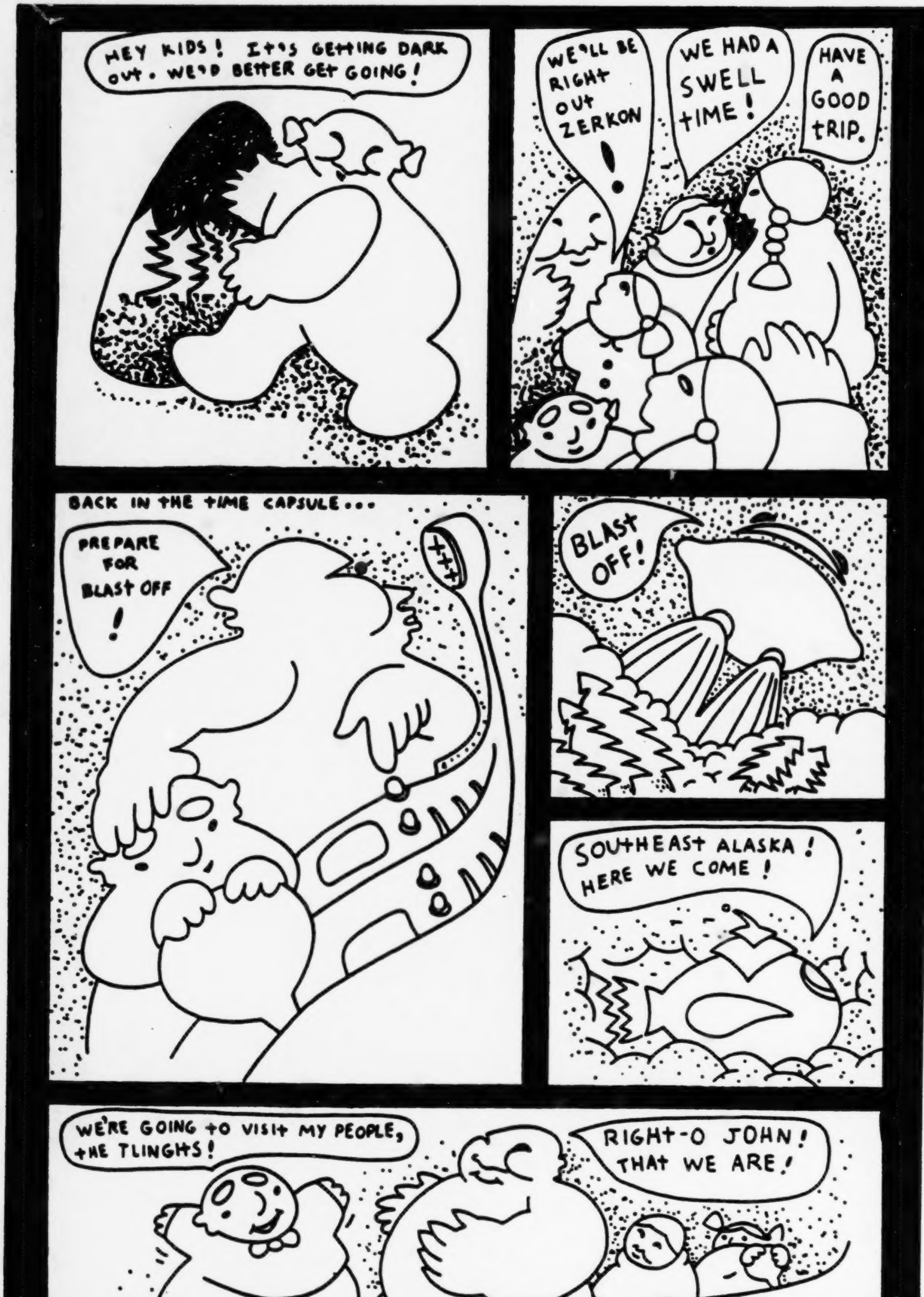
F30


WHAT DO YOU HUNT?
WE HUNT MANY ANIMALS; BEAR, MOOSE, RABBIT, BEAVER, CARIBOU, AND OTHERS. CARIBOU IS OUR FAVORITE BECAUSE IT GIVES US MUCH MEAT AND MANY SKINS FOR CLOTHING AND TENTS.
WE ARE ABOUT TO LEAVE OUR SUMMER CAMP FOR THE FALL HUNTING GROUNDS. WOULD YOU LIKE TO JOIN US?
WE SURE WOULD!
LATER AT THE FALL HUNTING GROUNDS..
DO YOU LIVE IN TENTS ALL YEAR LONG?
YES! IN SUMMER WE LIVE IN TENTS OF CARIBOU SKIN WITHOUT FUR. IN WINTER THE TENTS ARE MADE FROM SKINS WITH FUR WHICH MAKES THEM WARMER.
WELL, WE'D BETTER GET JUMPING IF WE'RE GOING TO GO HUNTING.
HOW ARE WE GOING TO HUNT THE CARIBOU?
HUFF-PUFF HUFF-PUFF
WE HUNT THE CARIBOU IN SEVERAL WAYS. SOMETIMES WE BUILD AN ENCLOSURE WHICH IS ONLY OPEN AT ONE END. WE PLACE SNARES WITHIN THE ENCLOSURE AND BY MAKING WOLF CRIES DRIVE THE CARIBOU INTO THE ENCLOSURE, WHERE THEY BECOME TRAPPED IN THE SNARES. THEN WE SHOOT THE CARIBOU WITH OUR BOWS AND ARROWS.

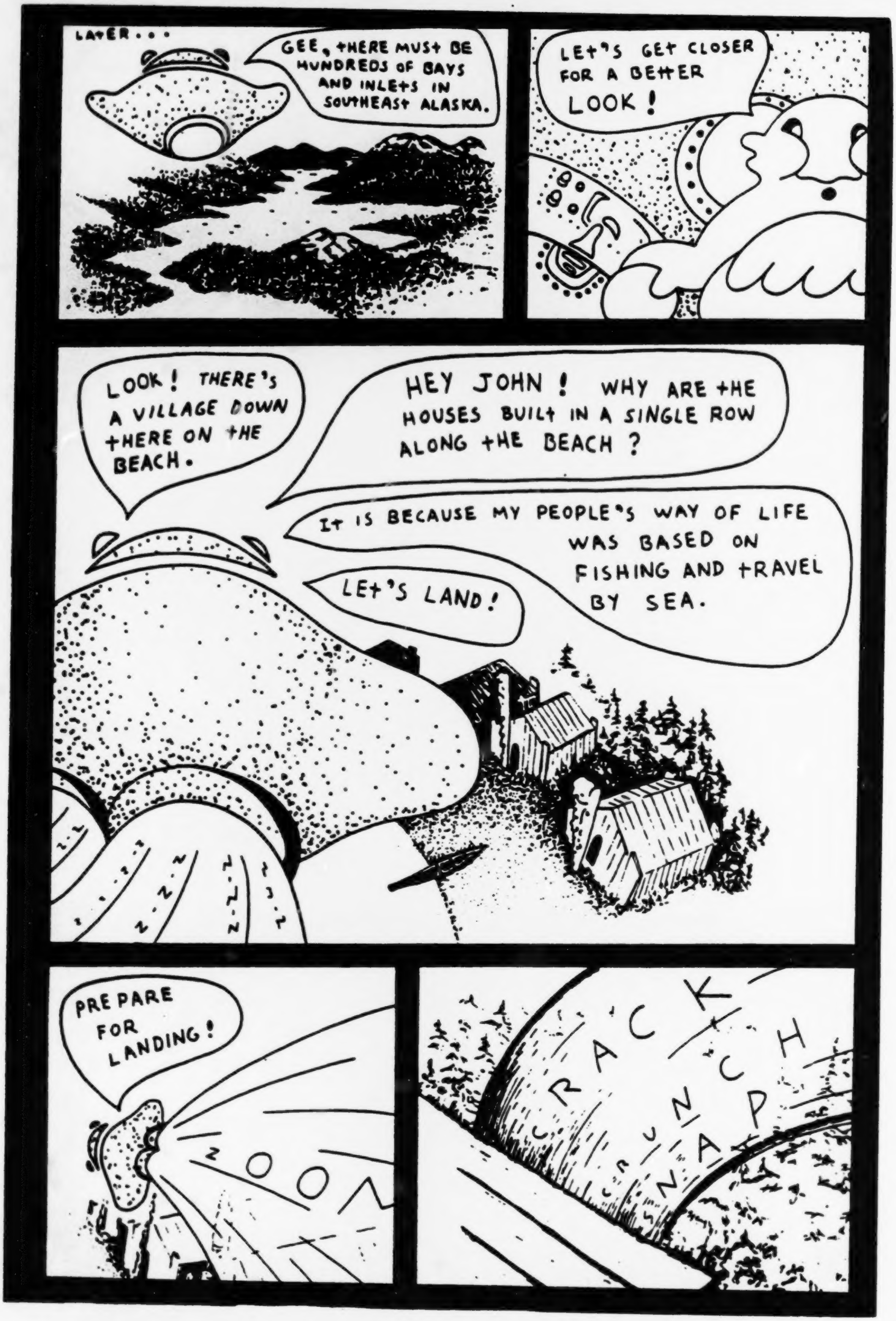

AH! I SEE!
TODAY, HOWEVER, WE ARE GOING TO HUNT IN A DIFFERENT WAY. YOU, WILLIE, AND ALICE WILL DRIVE THE CARIBOU INTO THE LAKE. JOHN AND I WILL KILL ONE WITH MY KNIFE FROM THE CANOE.
WHILE ZERKON, ALICE, AND WILLIE ARE BUSY HERDING CARIBOU INTO THE LAKE . . .
JOHN AND THE ATHABASKAN ARE BUSY KNIFING ONE . . .
AYE-E-E-E
AYE-E-E
AYE-E-E-E
LATER . . . AT CAMP . . .
UM-UM-YUM., GOOD CARIBOU MEAT!
YOU KNOW, I SURE LIKE THE WAY YOUR WIFE DECORATES YOUR CLOTHES.
YOU DO, EH!

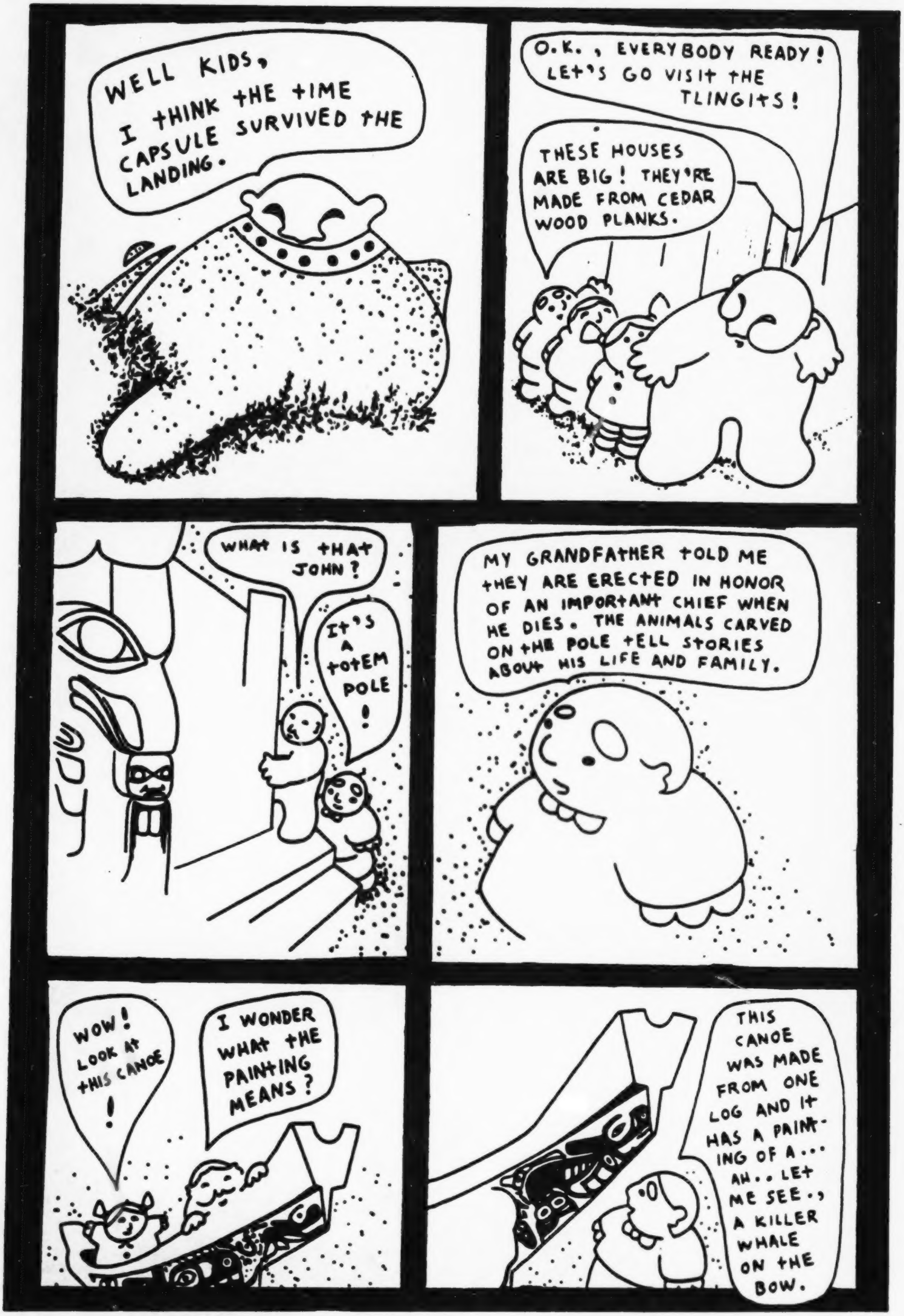

YES, INDEED! HOW DOES SHE DO IT?
WELL, AS YOU CAN SEE SHE USES FRINGE...
... BEADS, PORCUPINE QUILLS, AND SOMETIMES SHELLS.
HEY ZERKON! LOOK AT THIS BIRCHBARK BASKET!
O-O-LA-LA! IT IS BEAUTIFUL!
WE USE BIRCH-BARK TO MAKE OTHER THINGS TOO! .. LIKE THE CANOES.
DOES YOUR TRIBE HAVE A CHIEF OR LEADER?
NO, WE HAVE NO REAL CHIEF OR LEADER, BUT WE DO FOLLOW THE ADVICE OF THE BEST FISHERMEN AND HUNTERS. WE ALSO RESPECT THE WORDS OF OUR SHAMAN, FOR HE SPEAKS WITH WISDOM AND HAS A CLEAR UNDERSTANDING OF THE SPIRIT WORLD. WE BELIEVE THAT HE CAN CURE US WHEN WE ARE SICK.

F33

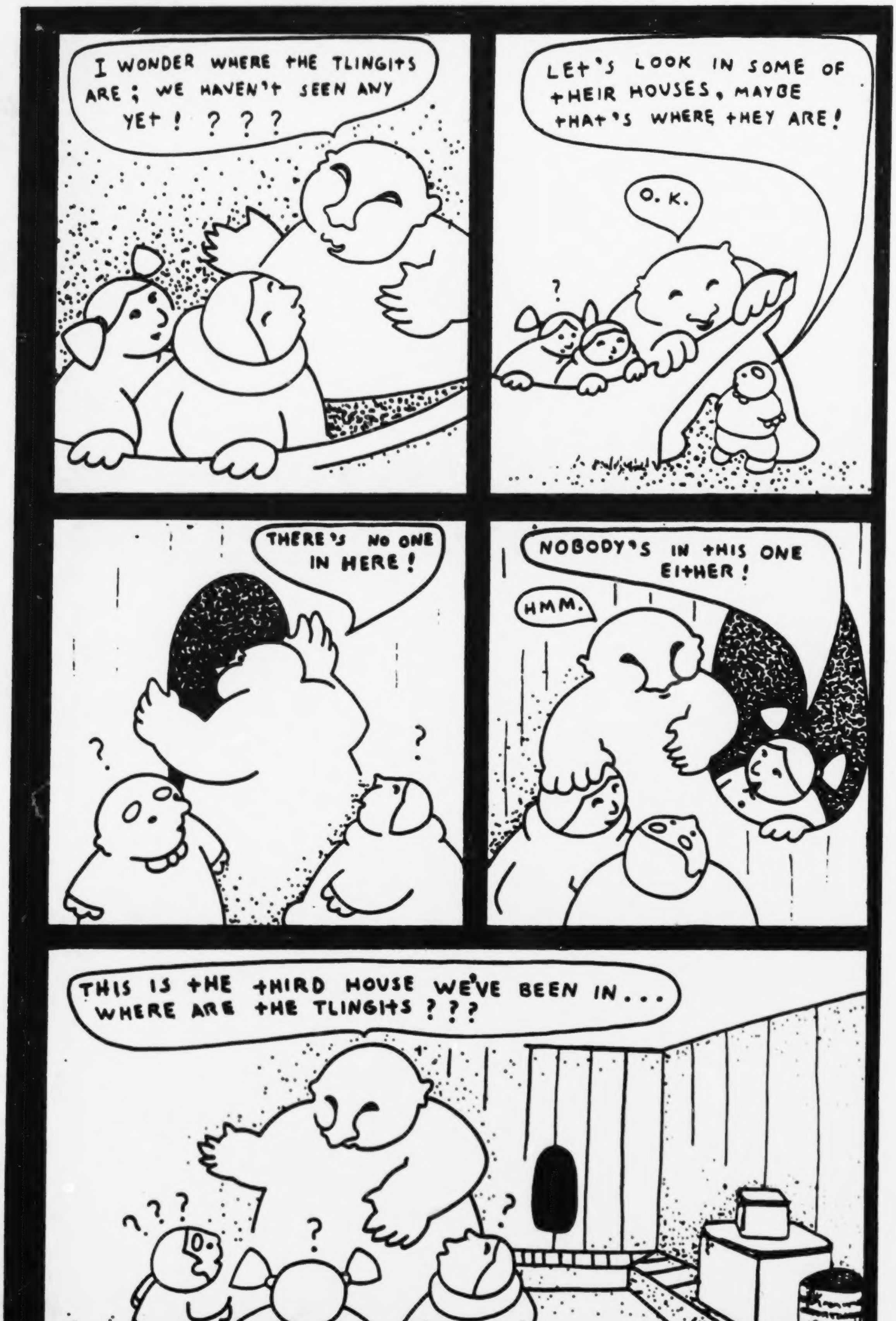

HEY KIDS! IT'S GETTING DARK OUT. WE'D BETTER GET GOING!
WE'LL BE RIGHT OUT ZERKON!
WE HAD A SWELL TIME!
HAVE A GOOD TRIP.
BACK IN THE TIME CAPSULE...
PREPARE FOR BLAST OFF!
BLAST OFF!
SOUTHEAST ALASKA! HERE WE COME!
WE'RE GOING TO VISIT MY PEOPLE, THE TLINGITS!
RIGHT-O JOHN! THAT WE ARE!

F34

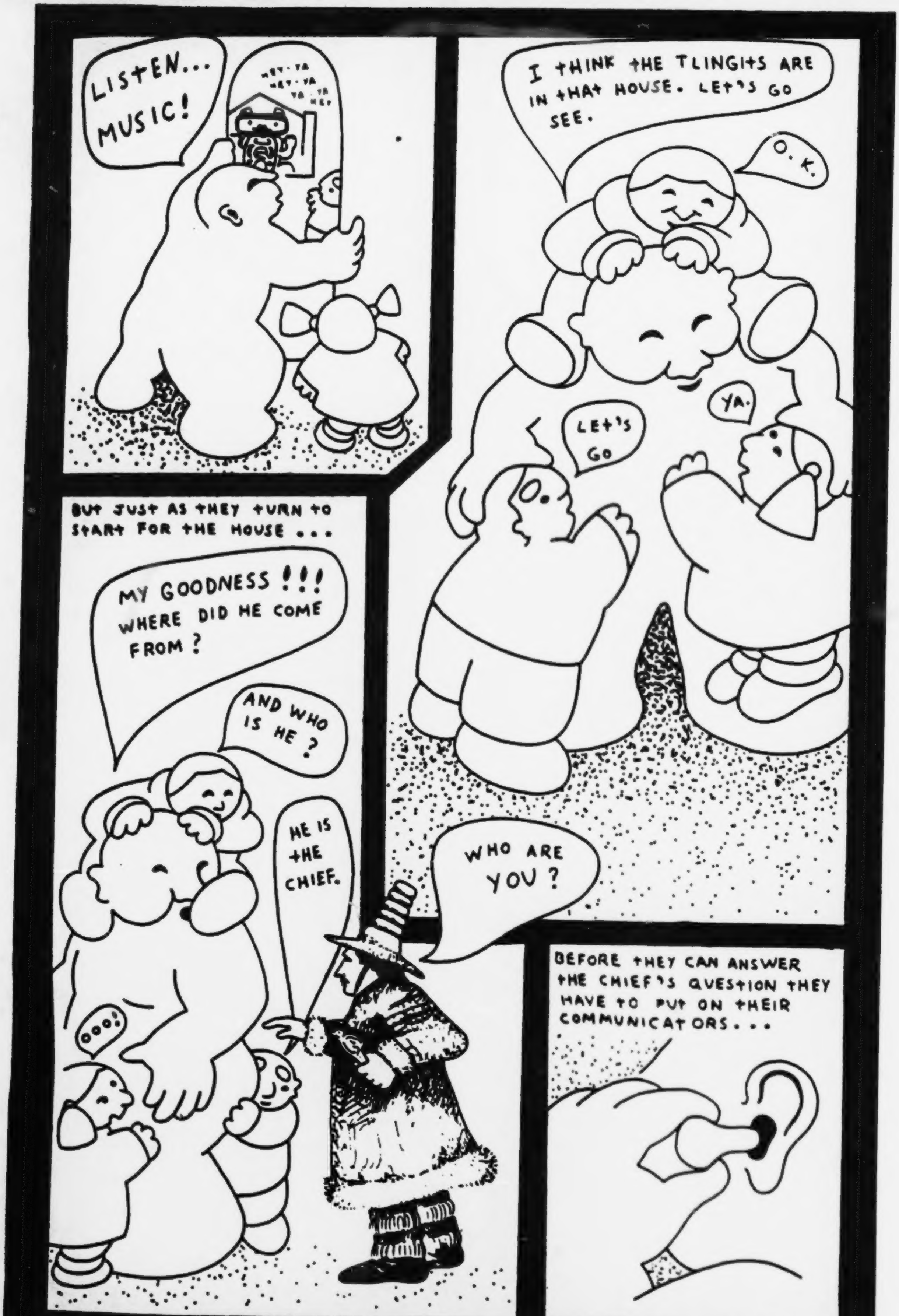

LATER...
GEE, THERE MUST BE HUNDREDS OF BAYS AND INLETS IN SOUTHEAST ALASKA.
LET'S GET CLOSER FOR A BETTER LOOK!
LOOK! THERE'S A VILLAGE DOWN THERE ON THE BEACH.
HEY JOHN! WHY ARE THE HOUSES BUILT IN A SINGLE ROW ALONG THE BEACH?
IT IS BECAUSE MY PEOPLE'S WAY OF LIFE WAS BASED ON FISHING AND TRAVEL BY SEA.
LET'S LAND!
PREPARE FOR LANDING!
ZOOM
CRACK
CRUNCH
CRUNCH
SNAP


WELL KIDS, I THINK THE TIME CAPSULE SURVIVED THE LANDING.
O.K., EVERYBODY READY! LET'S GO VISIT THE TLINGITS!
THESE HOUSES ARE BIG! THEY'RE MADE FROM CEDAR WOOD PLANKS.
WHAT IS THAT JOHN?
IT'S A TOTEM POLE!
MY GRANDFATHER TOLD ME THEY ARE ERECTED IN HONOR OF AN IMPORTANT CHIEF WHEN HE DIES. THE ANIMALS CARVED ON THE POLE TELL STORIES ABOUT HIS LIFE AND FAMILY.
WOW! LOOK AT THIS CANOE!
I WONDER WHAT THE PAINTING MEANS?
THIS CANOE WAS MADE FROM ONE LOG AND IT HAS A PAINTING OF A... AH.. LET ME SEE., A KILLER WHALE ON THE BOW.

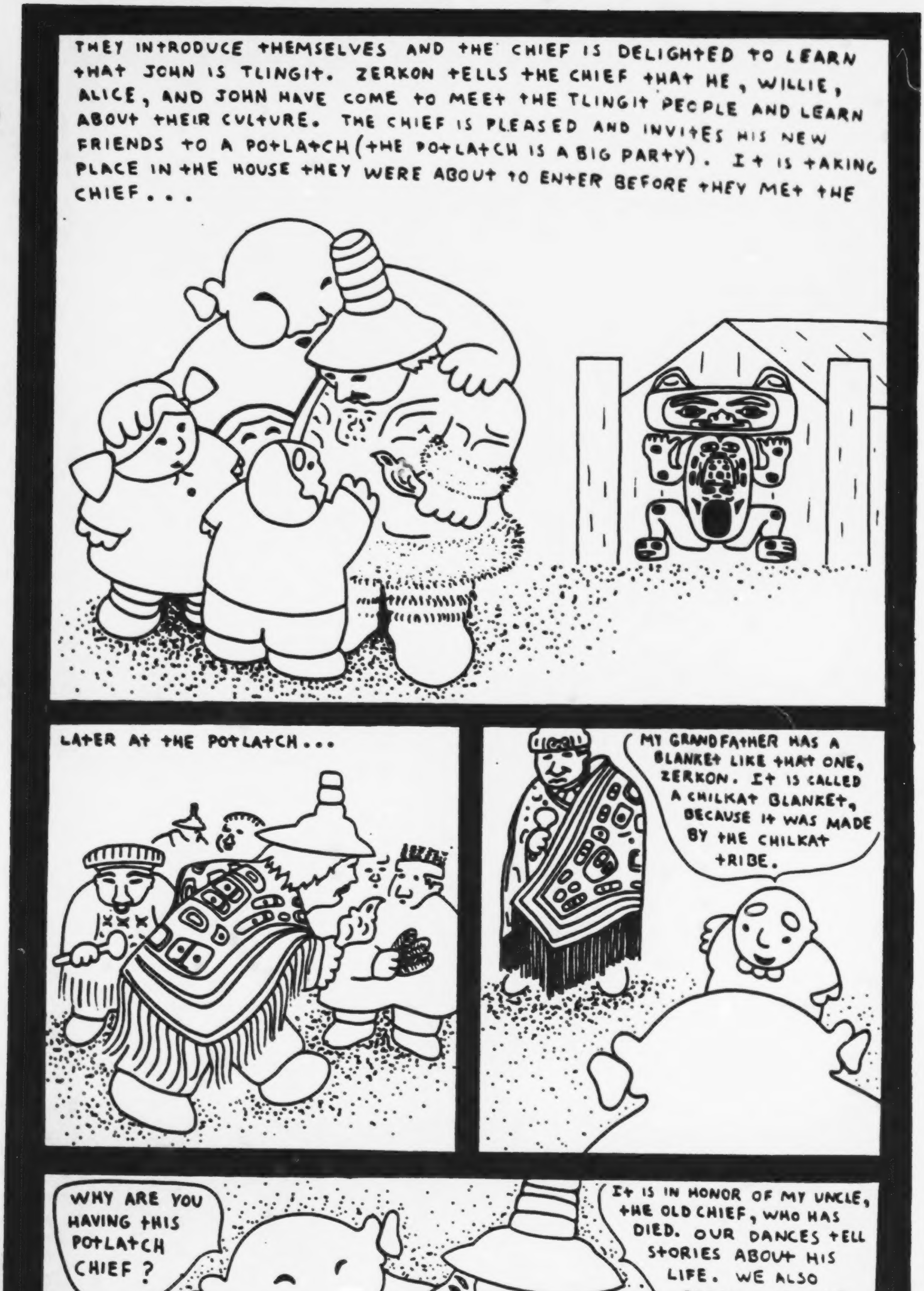
F36

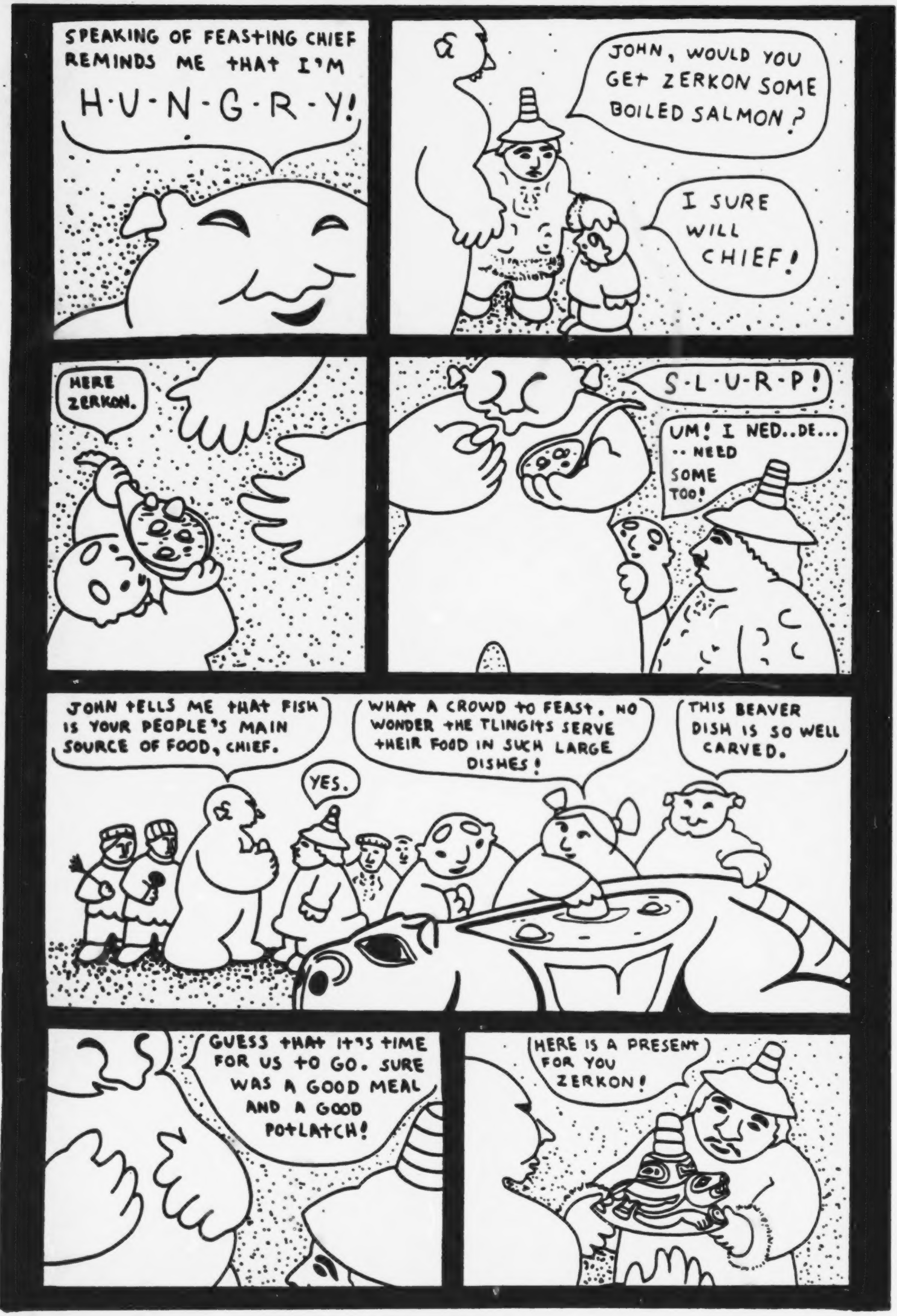

I WONDER WHERE THE TLINGITS ARE; WE HAVEN'T SEEN ANY YET! ???
LET'S LOOK IN SOME OF THEIR HOUSES, MAYBE THAT'S WHERE THEY ARE!
O.K.
?
THERE'S NO ONE IN HERE!
?
?
NOBODY'S IN THIS ONE EITHER!
HMM.
THIS IS THE THIRD HOUSE WE'VE BEEN IN... WHERE ARE THE TLINGITS???
???
?
?

F37


LISTEN... MUSIC!
HEY-YA HEY-YA YA-YA HEY
I THINK THE TLINGITS ARE IN THAT HOUSE. LET'S GO SEE.
O.K.
YA.
LET'S GO
BUT JUST AS THEY TURN TO START FOR THE HOUSE...
MY GOODNESS !!! WHERE DID HE COME FROM ?
AND WHO IS HE ?
HE IS THE CHIEF.
WHO ARE YOU ?
OOO!
BEFORE THEY CAN ANSWER THE CHIEF'S QUESTION THEY HAVE TO PUT ON THEIR COMMUNICATORS...

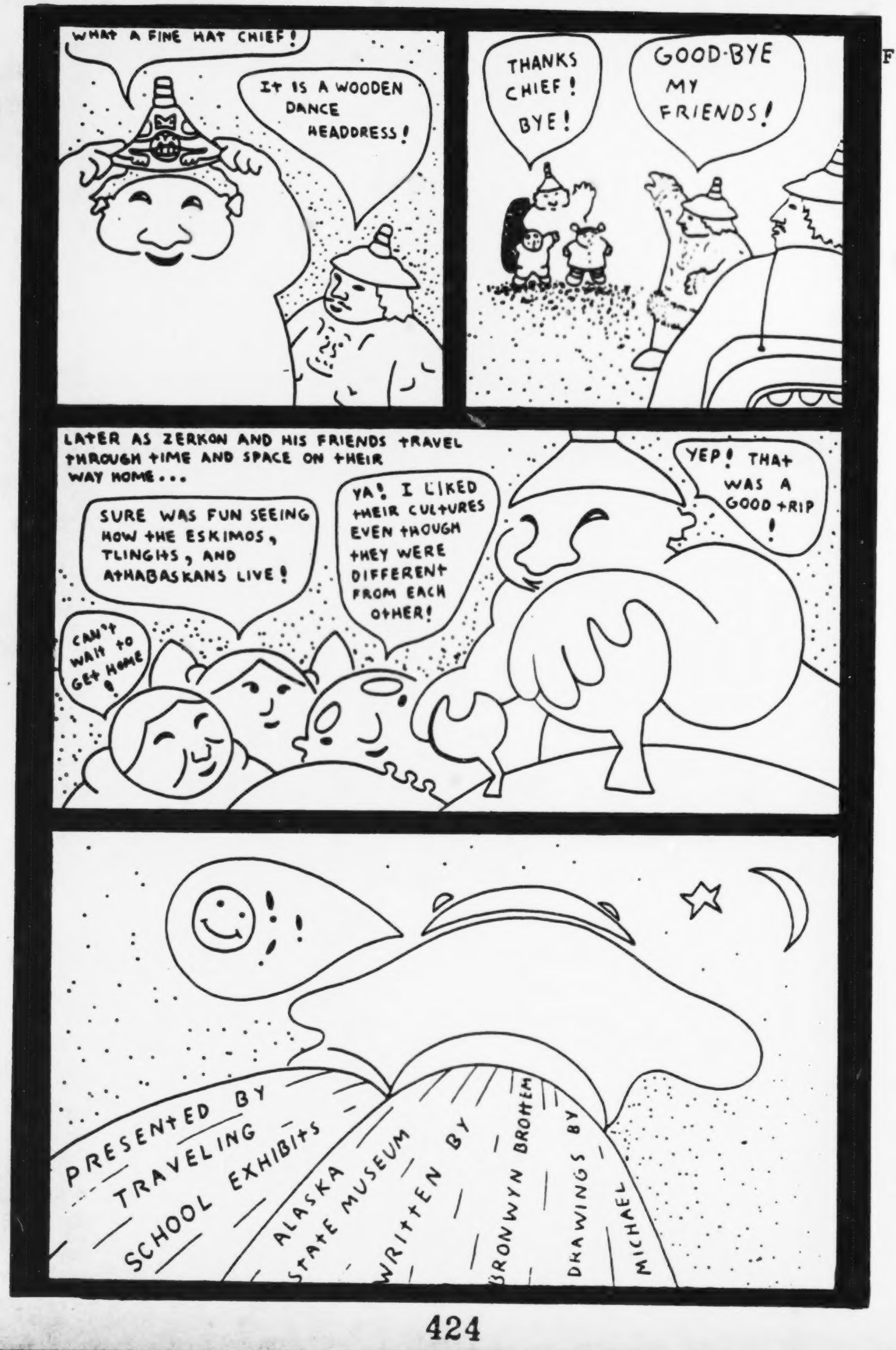
F38


THEY INTRODUCE THEMSELVES AND THE CHIEF IS DELIGHTED TO LEARN THAT JOHN IS TLINGIT. ZERKON TELLS THE CHIEF THAT HE, WILLIE, ALICE, AND JOHN HAVE COME TO MEET THE TLINGIT PEOPLE AND LEARN ABOUT THEIR CULTURE. THE CHIEF IS PLEASED AND INVITES HIS NEW FRIENDS TO A POTLATCH (THE POTLATCH IS A BIG PARTY). IT IS TAKING PLACE IN THE HOUSE THEY WERE ABOUT TO ENTER BEFORE THEY MET THE CHIEF...
LATER AT THE POTLATCH...
MY GRANDFATHER HAS A BLANKET LIKE THAT ONE, ZERKON. IT IS CALLED A CHILKAT BLANKET, BECAUSE IT WAS MADE BY THE CHILKAT TRIBE.
WHY ARE YOU HAVING THIS POTLATCH CHIEF?
IT IS IN HONOR OF MY UNCLE, THE OLD CHIEF, WHO HAS DIED. OUR DANCES TELL STORIES ABOUT HIS LIFE. WE ALSO FEAST AND GIVE AWAY MANY PRESENTS.


SPEAKING OF FEASTING CHIEF REMINDS ME THAT I'M H-U-N-G-R-Y!
JOHN, WOULD YOU GET ZERKON SOME BOILED SALMON?
I SURE WILL CHIEF!
HERE ZERKON.
S-L-U-R-P!
UM! I NED..DE... ..NEED SOME TOO!
JOHN TELLS ME THAT FISH IS YOUR PEOPLE'S MAIN SOURCE OF FOOD, CHIEF.
YES.
WHAT A CROWD TO FEAST. NO WONDER THE TLINGITS SERVE THEIR FOOD IN SUCH LARGE DISHES!
THIS BEAVER DISH IS SO WELL CARVED.
GUESS THAT IT'S TIME FOR US TO GO. SURE WAS A GOOD MEAL AND A GOOD POTLATCH!
HERE IS A PRESENT FOR YOU ZERKON!

F39

F40


WHAT A FINE HAT CHIEF!
IT IS A WOODEN DANCE HEADDRESS!
THANKS CHIEF! BYE!
GOOD-BYE MY FRIENDS!
LATER AS ZERKON AND HIS FRIENDS TRAVEL THROUGH TIME AND SPACE ON THEIR WAY HOME...
SURE WAS FUN SEEING HOW THE ESKIMOS, TLINGITS, AND ATHABASKANS LIVE!
YA! I LIKED THEIR CULTURES EVEN THOUGH THEY WERE DIFFERENT FROM EACH OTHER!
YEP! THAT WAS A GOOD TRIP!
CAN'T WAIT TO GET HOME!
PRESENTED BY
TRAVELING
SCHOOL EXHIBITS
ALASKA
STATE MUSEUM
WRITTEN BY
BRONWYN BROHEM
DRAWINGS BY
MICHAEL

Fifth Grade Lesson Plans

Unit: Athabaskan Trading

Lesson: How Respect is Shown

Materials:

- 30 copies of When People Meet Animals, a booklet by Patricia Partnow*
- 30 worksheets entitled What Athabaskans Think of Animals, Patricia Partnow*
- 30 worksheets entitled What I Think of Animals, by Patricia Partnow*

* Available from the Indian Studies Office

Objectives:

- Students will read When People Meet Animals
- Students will complete a worksheet entitled What Athabaskans Think of Animals
- Students will complete a worksheet entitled What I Think of Animals
- Students will discuss why the Athabaskans told these animal stories

Introduction (Set/Purpose)

Explain to the students that the Athabaskans, just like the Tlingits, depended on their natural resources to survive. Why is this? An important resource that they depended up were the animals. What would the Athabaskans use animals for?

Activity (Instruction)

Pass out xeroxed copies of When People Meet Animals and the two worksheets that go along with the stories. Have the students read the stories and then answer the worksheets. We will be discussing the Athabaskan stories as a group once everyone has completed both worksheets. Be sure to read the instructions on the worksheets before answering them.

Activity (Guided Practice)

Monitor the activity by walking around the room. If anyone needs further assistance, have them raise their hand.

Activity (Independent Practice)

If a student has completed both worksheets early, have them illustrate a scene from one of the animal stories that they have just read.

Activity (Closure)

Once everyone has completed their worksheet, discuss the stories as a group. What did they think of the animal stories? Why do you think the Athabaskans told these stories?

Remind the students that the Athabaskans, as well as the Tlingits, believed that everything had a spirit, especially the animals. If they did not respect these animals, then they felt the animals would not return.

When People Meet Animals, Chapter 1

NIHTS'IIL

During the spring, Upper Tanana Athabaskans used to gather nihts'iil, which are little roots that muskrats find and hide in their caches. One day a little girl found one of these caches on a lake and took out all the nihts'iil to take home to her family. She was very excited and very proud of herself when she got home with the tasty food.

"Mom!" she said, "I found a muskrat cache! Here's some nihts'iil."

"You've got to pay for the nihts'iil," her mother said when she saw the pile of roots. "Don't forget to leave something in the cache for the muskrat."

"Oh, Mom," her daughter answered, "Who would ever know! The muskrat wouldn't know that I was the one that took the nihts'iil. What does it matter?"

"Yes," her mother answered. "The muskrat will know. You've got to pay for what you take. The muskrat worked hard to fill his cache, and you shouldn't empty it without paying for it."

The daughter still wasn't convinced. "What happens if I don't pay for it?" she asked.

The mother answered, "If you don't pay, the muskrat will go into our cache, and take out all our meat."

The little girl went back to the cache and left a little bit of cloth for the muskrat.

Adapted from Guedon's People of Tetlin, Why are You Singing? 1974: pages 47-48.

THE FEMALE BEAVER

There is a Koyukon story that the old people used to tell to their grandchildren on winter nights, when all the children were warm between fur blankets. The fire in the middle of the winter sod house would be burning low and the smell of the smoke would blend with the smell of fresh spruce boughs covering the floor.

The story went like this:

A young man was coming home from a hunting trip late one winter day. He had been walking through deep snow all day and was very tired, but decided to keep walking until he got back to camp. He walked and walked but didn't see any of the familiar signs of home. He suddenly realized that he was lost!

It was dark by now but he kept walking, hoping that he would find the camp of another band. Then, he saw a fire through the trees. There was a camp ahead next to a lake. He started running toward it, and when he got to the camp, was happy to see people, at last!

The man was greeted by people. They told him that though they looked like people to him, they were really beavers. He had strayed out of human territory and into beaver land.

The young man was very tired. He looked around at the beaver's camp. He saw a pretty young woman next to one of the houses. Although he knew she was really a beaver, he decided to take her as his wife and to stay in the beaver camp. He lived there all winter long, with his new wife and her relatives.

When spring came, the young man knew that it was time to go back to his own home. But springtime is the time of hunger, and the beavers had no extra food to send with the young man for his trip home.

The beaver people talked it over. They could not give the man food from their caches but they decided they would let him take one of their children as food for his trip.

The young man's wife offered to be killed. She would become food for her husband and keep him alive.

Her parents looked at their son-in-law and said to him, "When you have finished with the meat, you must throw the bones into the water, and say 'Tonon Litseey̲'." This means "be made again in the water."

The young man agreed, and set off for his home village with the beaver meat.

The man got home safely, thanks to the meat he had been given. When he had eaten it all, he threw the bones into the water and said, "Tonon Litseey."

Suddenly the female beaver who had been his wife appeared in the water where he had thrown the bones. She swam away to her parents' lodge.

The old people would end their story by saying, "And ever since that time, we have followed the custom of throwing beaver bones into the water after we have eaten the meat."

Adapted from Sullivan's The Ten'a Quest, 1942: pages 107-108.

FIRST SALMON STORY

The Tanaina Athabaskans used to tell a story about a salmon. It goes something like this:

One spring day when it was just about time for the salmon run to begin, a rich Tanaina man put out his fish trap as he always did at that time of year. He hoped to catch enough salmon to last his family for the whole year. The man told his daughter not to go near the fish trap.

His daughter was curious. She wondered why her father did not want her to see the trap. So, instead of obeying him, she walked down to the river toward the trap.

"I'll be back in a little while," she called to her father as she walked away."

When the girl got down to the river, she went straight to the trap. A big king salmon was swimming around in the water and she started talking to him.

They talked and talked and before she knew what was happening, she had turned into a salmon herself! She slid into the water and disappeared with the big king salmon.

The girl's father looked everywhere for his daughter. He could not find her. Every day he called her and searched for her but she never returned.

The next year, when the salmon run was about to start again, the rich man set out his fish trap as usual. The first time he checked it, he saw that it was filled with many beautiful salmon. The man threw them all out on the grass and began cleaning them. He left the smallest fish for last.

Finally, all but the last small fish had been cleaned. The man turned to pick the little salmon and saw that where the fish had been, there was now a little boy!

The man walked around the boy, staring at him. He walked around him three times. And finally, the third time, he knew why the boy looked familiar. He looked just like the man's lost daughter. The man suddenly knew that this young boy was his grandson, the son of his missing daughter.

The boy spoke to his grandfather. He told him all the things he should do to show his respect for the salmon. He told the man how to cut the sticks to dry the salmon, and how to be careful not to drop the salmon on the ground while they were being dried. And he told the man that each year, when the first salmon of the year was caught, the people should hold a ceremony for that salmon. They must wash themselves and dress up in their finest clothes. And they must clean and cook the first fish without breaking its backbone. The insides must be thrown back into the water.

The boy explained that if the man and his people did all these things, they would have a good year, and would catch many salmon. But if they did not follow the rules, the salmon would never return to them.

The Tanaina used this story to explain to their children how the First Salmon Ceremony got started and why it was performed each year in the springtime. The people did everything the young salmon boy had told his grandfather to do.

Adapted from Osgood's The Ethnography of the Tanaina, 1966:
pages 148-149.

"A BEAR HUNT"

A Koyukon Athabaskan man and his son had been out hunting one winter day. On the way back to camp, they discovered a bear hole. The older man stuck the end of his long bear spear into the hole, hoping to wake the bear up and make him leave his hole. He poked and poked, while his son stood nearby with his own spear ready to stab the bear as it came out of the hole.

The bear started growling. The man felt him moving about - he was going to come out! As the big animal emerged angrily from his den, the two men panicked. The son lunged at him with his sharp-pointed spear. His father followed with another stab at the bear. There was a struggle and the bear fell down, and slid back into his den.

The two men were horrified. They knew that after a bear has been killed, its forepaws must be cut off, and its eyes must be burst. Although the bear was dead, its spirit, or yega, could still harm the men if these things were not done.

The man and his son tried to remove the bear from the hole, but it was already dark by this time and the bear was very heavy. They could not pull it out.

The men returned to camp. They felt very worried because they had not followed the rules. The bear's yega would be angry. Days and weeks went by and nothing had happened to either one. Finally, they forgot about the dead bear in its den.

A year later, the son went blind. The people in his band said he had gone blind because he had broken a rule - he had failed to burst the bear's eyes after killing it.

Adapted from Sullivan's The Ten'a Food Quest, 1942: 86.

Name: ______________________________

WHAT ATHABASKANS THINK OF ANIMALS

Worksheet

MULTIPLE CHOICE: Circle the letter in front of the correct ending to the sentence. You may use the book, When People Meet Animals, to check your memory.

1. The little girl in the story called Nihts'iil was told to give the muskrat something because:
   a. The chief had made a law about it
   b. It was her pet muskrat
   c. It's not nice to take something without giving something in return

2. In The Female Beaver the man threw the beaver bones back into the water because he felt:
   a. That he wanted to get rid of the garbage
   b. Thankful that he had been saved from starvation
   c. Afraid of what would happen to him if he hadn't

3. In First Salmon Story the girl turned into a salmon because:
   a. She disobeyed her father
   b. It looked like so much fun to be swimming in the river
   c. She slipped and fell into the water

4. The girl's son returned to the world of people because:
   a. He had learned something that he wanted to share with the people
   b. He was accidentally caught in a trap
   c. He missed his grandfather

5. In A Bear Hunt the man and his son were worried because:
   a. They would go hungry without the bear meat
   b. They had not followed the rules of the hunt
   c. They thought the bear's mother would be after them

6. In the old days, if an Athabaskan did not follow certain rules towards animals, he felt:
   a. That the animals' spirit would be mad at him
   b. That rules were stupid anyway
   c. That maybe no one would notice

7. An Athabaskan feels that animals are like people because:
   a. They look like people
   b. They act like people
   c. They have feelings like people

Name: ______________________

WHAT ATHABASKANS THINK OF ANIMALS

Worksheet

DIRECTIONS: Each sentence below asks you to make a choice: would you or wouldn't you do what the people in When People Meet Animals did?

Circle the one you believe. It also asks you to explain your choice. WRITE YOUR OWN OPINION. THERE ARE NO RIGHT OR WRONG ANSWERS.

1. If I had been the little girl in the story Nihts'ill, I (would) (would not) have given the muskrat something in return for the nihts'iil because:

2. If I were the man in The Female Beaver, I (would) (would not) have thrown the bones into the water because:

3. If I had been the grandfather in First Salmon Story, I (would) (would not) have followed the rules my grandson gave me because:

4. If I had been the man in A Bear Hunt, I (would) (would not) have been worried because:

5. I feel that animals (are) (are not) like people because:

Unit: Athabaskan Trading

Lesson: Athabaskan and Tlingit Trade Items

Materials:

- Examples of Athabaskan and Tlingit trade items (i.e., artifacts, photographs, etc.)*
- 30 copies of Southeast Alaska Trade Route maps
- A variety of natural resources that the trade items were made from (i.e., moose hide, caribou hide, birchwood, etc.)*
- Large map of Alaska's Native People*

* Available from the Indian Studies Office

Objectives:

- Students will be able to differentiate between the Tlingit villages located on islands and the Tlingit villages located on the mainland by looking at a map of Alaska
- Students will participate in a discussion on trading

Introduction (Set/Purpose)

Introduce the concept of trading. Why do people trade? Why do you suppose the Athabaskans traded? Who did they trade with? Expound on these questions.

Activity (Instruction and Guided Practice)

Talk about the trade routes that the Athabaskans used to trade with their neighbors, the Tlingits. Point out these routes on the large Alaska map. Talk about the rough journeys that these people had and the weight that they had to carry.

Ask the students what the Athabaskans had to trade. Think of their natural resources - for instance, moose hide, caribou hides, etc. What could they make with these materials? Bring samples of the Athabaskan natural resources and items that could be made from them.

Briefly show the students some of the Tlingit items that the Athabaskans wanted in return.

Activity (Closure)

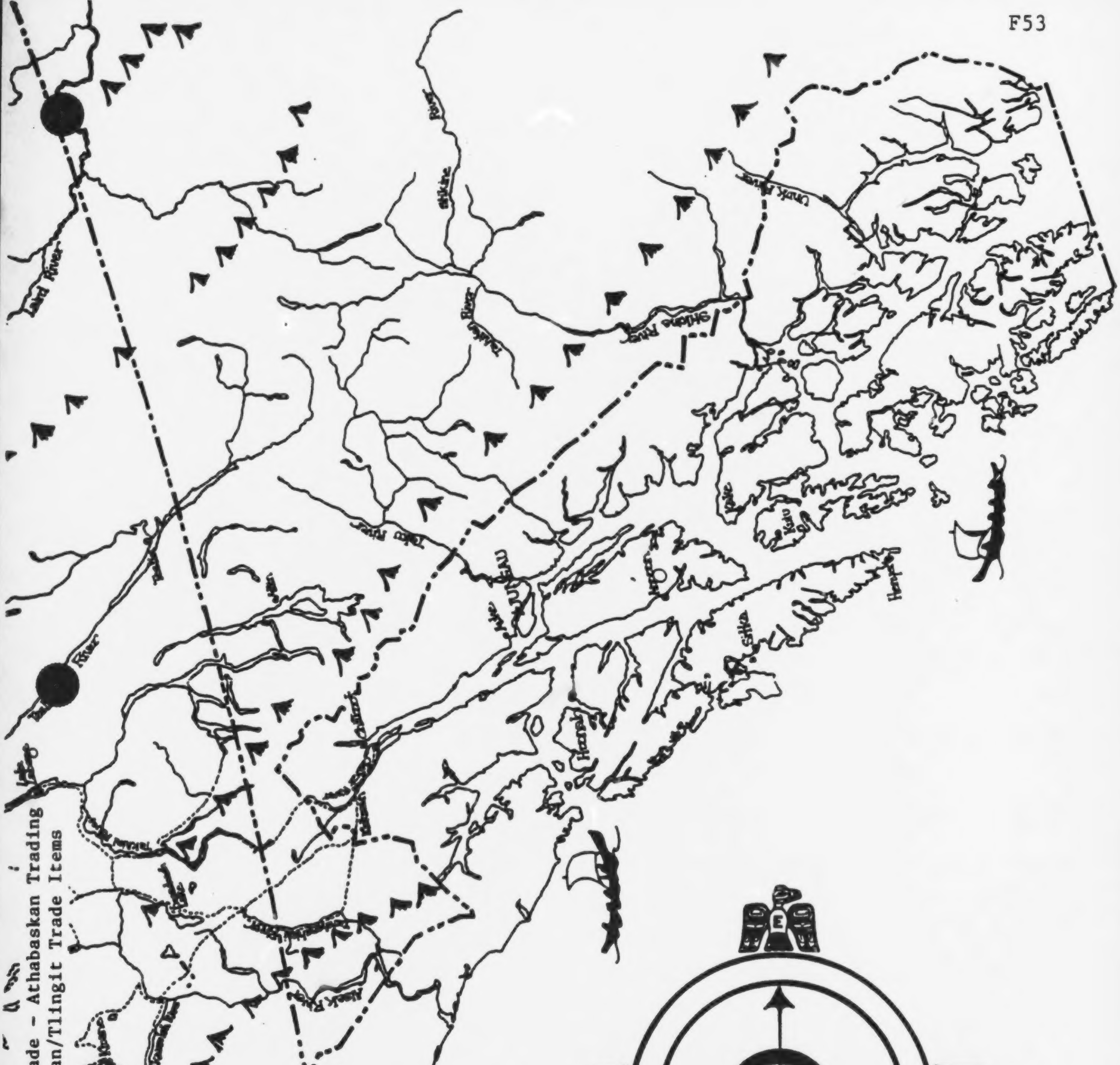
Explain to the students that they will be involved in a trade game. They will represent the Athabaskan group. Tomorrow, we

Activity (Closure) cont.

will be going over the trade game in detail. The following day, we will take a trip to the museum to view some Athabaskan and Tlingit trade items.

Answer any questions that the students may have on the concept of trading.

Fifth Grade - Athabaskan Trading
Athabaskan/Tlingit Trade Items


Laird River
Stikine River
Taku River
Juneau
Sitka
Alsek River
E
N
S
W

Juneau Indian Studies 1980

Unit: Athabaskan Trading

Lesson: Museum Trip

Materials:

- One scheduled bus to the Alaska State Museum
- Schedule a date and a time with the museum for a field trip. They will provide a person to lecture if there is advance notice.

Objectives:

- Students will observe the trade items made by the Athabaskans and the Tlingits from the islands and mainland
- Students will be able to contrast these items

Introduction (Set/Purpose)

Remind the students that they will be going to the museum today and they are to show their respect. How can we do this?

They will be listening to the museum lecturer. She will show you a variety of Athabaskan and Tlingit trade items. Pay close attention to these items, because tomorrow, you will be responsible in making your own Athabaskan trade cards. You will draw and color trade items, so try to get some ideas from the museum visit.

The museum lecturer will be your teacher for the hour. We're to follow her instructions.

Activity (Instruction and Guided Practice)

The museum trip will be the activity for the day. Assist the museum lecturer in any way possible.

Activity (Closure)

Review with the students about their trip to the museum. Did they get any good ideas on how to draw trade items? Share their information as a class.

Also, did they notice the difference between the Athabaskan and Tlingit trade items? How were these items alike or different?

Unit: Athabaskan Trading

Lesson: Trade Game Procedures

Materials:

- Resources on Tlingit Trading:
  Under Mount St. Elias by Frederica deLaguna*
  The Social Economy of the Tlingit Indians by Oberg*
  The Tlingit Trade Game, a teachers guide, by Partnow*
- Trade cards representing items from the island Tlingits, mainland Tlingits and the Athabaskans

* Available from the Indian Studies Office

Objectives:

- Students will observe the rules to the Tlingit trade game in which they will participate in during the next few days
- The class will practice playing the trade game with the instructor

Introduction (Set/Purpose)

Begin with a review from yesterday's lesson. Ask the students what items were traded by the Tlingits from the islands, the Tlingits from the mainland and the Athabaskans. What items did these three groups of people want in return?

Explain to the students that certain trade routes were owned by different clans. The Tlingits that lived on the mainland near the large rivers had the advantage for trading with the Tlingits from the islands and the Athabaskans. (Refer to the resources listed under Materials). The mainland Tlingits acted as a middleman in trading between the island Tlingits and the Athabaskans. If the Athabaskans wanted a product from the island Tlingits, they would have to go through the mainland Tlingits. If the island Tlingits wanted an Athabaskan product, they, too, would have to go through the middleman, the mainland Tlingits.

When the Tlingits traded, they had a trade partner. (Refer to Under Mount St. Elias by deLaguna).

Explain to the students that they will be involved in a Tlingit Trade Game in a few days. The instructor will be going over the rules to this trade game.

Ideally there should be three classes involved in the game. One class (Fourth Graders) would represent the mainland Tlingits.

Activity (Instruction and Guided Practice) cont.

Tlingit Islanders

At the beginning of the game, the islanders WILL TRADE the following items:

- 2 Cedar Bark Baskets*
- 2 Irons*
- 2 Shell Ornaments*
- 1 Seal Oil

Tlingit Islanders

At the end of the game, the islanders WILL WANT the follow-items:

- 1 Moosehide (Athabaskan)
- 1 Copper (Athabaskan)
- 1 Birchwood Bow (Athabaskan)
- 1 Mountain Goat Horn Spoon (Mainland Tlingit)
- 1 Chilkat Blanket (Mainland Tlingit)

Tlingit Mainlanders

At the beginning of the game, the mainlanders WILL TRADE the following items:

- 1 Eulachon Oil
- 1 Cranberries in Oil
- 1 Mountain Goat Horn Spoon
- 1 Chilkat Blanket

Tlingit Mainlanders

At the end of the game, the mainlanders WILL WANT the following items:

- 1 Moosehide (Athabaskan)
- 1 Copper (Athabaskan)
- 1 Birchwood Bow (Athabaskan)
- 1 Caribou Hide (Athabaskan)
- 1 Wolf Moss (Athabaskan)
- 1 Iron (Tlingit Islanders)
- 1 Shell Ornament (Tlingit (Islanders)
- 1 Cedar Bark Basket (Tlingit Islanders)
- 1 Seal Oil (Tlingit Islanders)

Athabaskans

At the beginning of the game, the Athabaskans WILL TRADE the following items:

- 2 Moosehides*
- 2 Coppers*
- 2 Birchwood Bows*
- 1 Caribou Hide
- 1 Wolf Moss

Athabaskans

At the end of the game, the Athabaskans WILL WANT the following items:

- 1 Iron (Tlingit Islanders)
- 1 Cedar Bark Basket (Tlingit Islanders)
- 1 Shell Ornament (Tlingit Islanders)
- 1 Cranberries in Oil (Mainland Tlingit)
- 1 Eulachon Oil (Mainland Tlingit)

* Indicate two for one trade items for the Mainland Tlingit

Introduction (Set/Purpose) cont.

Another class (also Fourth Graders) would represent the island Tlingits and the Athabaskans would be represented by yet another class (Fifth Graders).

Activity (Instruction and Guided Practice)

Explain to the students that before the trade game begins, the instructor will decorate a classroom. It should look like the mainland Tlingits have traveled a distance and have set up a camp. This will be where the mainlanders will trade with the islanders and Athabaskans.

The mainlanders will stay in this trading area during the entire game. Remember, the mainlanders are the "middlemen" between the islanders and the Athabaskans.

Then, the Athabaskans will pretend like they've hiked a great distance to trade with the mainlanders. The Athabaskans will be greeted by the mainlanders. To determine your partner, the mainlanders will be in a single line. The first Athabaskan in line will be the partner of the first mainlander, and so on. (This will prevent confusion). The students must remember who their partner is, because they will be trading together twice during this trading game.

The mainlander will take their Athabaskan trade partner back to their tent or around the fake fire pit to begin trading.

This is a description of how the trading game will take place...

Each group (the mainland Tlingits, island Tlingits and Athabaskans) will have trade cards representing their trade goods. Put on the chalkboard or posterboard, a list of what each group of people will have to trade at the beginning of the game and a list of items that they will want by the end of the trade game.

Activity (Instruction and Guided Practice) cont.

Remember, the Mainland Tlingits are the middlemen. Mainlanders, because of their intermediate position, extract a commission from each trade, thereby becoming quite rich in items.

If either the Athabaskans or the islanders want to trade an item that both other groups of people would like (for example, the Athabaskans want to trade copper and both the mainlanders and the islanders want copper), then the mainlanders will only give them one item for two.

The Two-for-One items are:

Tlingit Islanders	Athabaskans
● Cedar Bark Baskets*	● Birchwood Bows*
● Shell Ornaments*	● Copper*
● Iron*	● Moosehide*

If the Athabaskans want to trade copper, the mainlanders will give the Athabaskans one item (for example, cranberries in oil) for 2 coppers. Then the mainlanders are able to trade one of the coppers to the islanders.

(*) The asterisk indicates two-for-one trade items for the mainlanders.

The object of the game is to trade the abundent items for the needed or wanted items from the other groups of people.

Once the Athabaskans have traded with the mainlanders for about 5 minutes, the Athabaskans will leave the trading room. After the Athabaskans have left the room, the mainlanders will stand in a line waiting for the islanders to arrive. The islanders will pretend that they have canoed a great distance to trade. Establish trade partners. (This will be done the same way that trade partners were established for the Athabaskans).

The mainlanders will then take their islander trade partner back to their tent or around the tent to trade. Trading will take place for 5 minutes. After 5 minutes of trading, the islanders will leave the room.

The Athabaskans will come back to the trading area and go back to their same trading partner. They will trade with the mainlanders for 5 minutes. (This will be the second time that the mainlanders and Athabaskans have traded). Why is this? The Athabaskans come back to trade for the second time so that they can get the islander items that the mainlanders have now. After the Athabaskans have traded for 5 minutes, they will leave the room.

Activity (Instruction and Guided Practice) cont.

The islanders will come back for their second time of trading with the mainlanders. They will trade for 5 minutes with the same mainlander trade partner in hope of getting some Athabaskan trade items.

Activity (Closure)

After all students have traded, get the three groups together to discuss the trade game. What did they learn? Sometimes, the students find it unfair that the mainlanders come out with more of a variety of items.

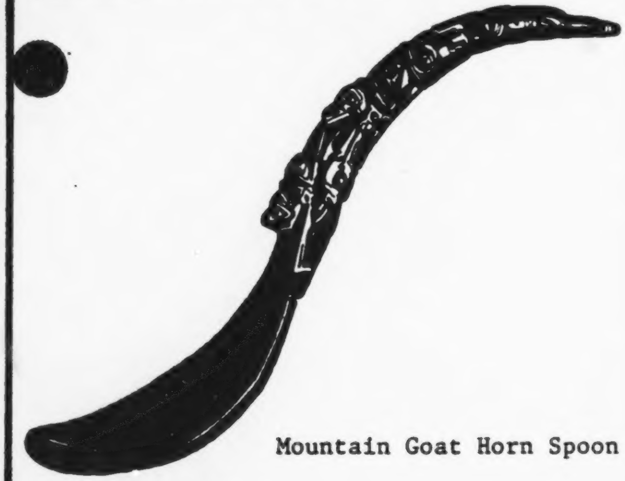
Tell the students that the islanders and the Athabaskans were also the middlemen with other groups surrounding them.

The students also need to know that we do not know the authentic exchange rate of trade items. This trade game is not accurate with the rates of exchange, but the students do get a feel of what trading is all about. They learn what natural resources were available to trade and the items that they would like in return.

Teacher Note:

The cards following this lesson must be duplicated and cut out before handing out to students.

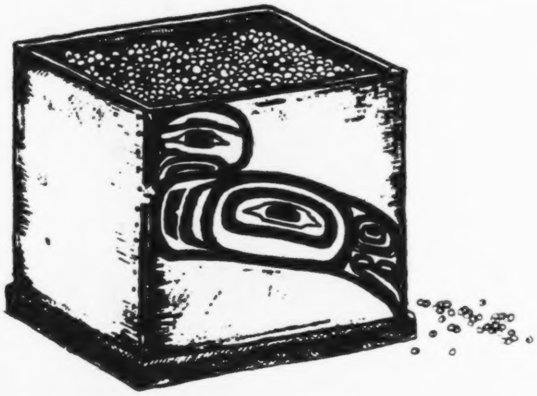
TLINGIT MAINLANDERS



Mountain Goat Horn Spoon

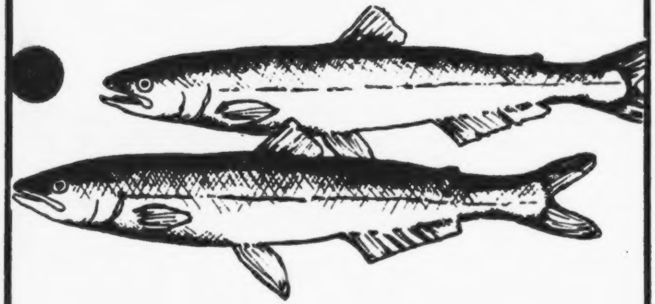
TLINGIT MAINLANDERS

Cranberries in Oil

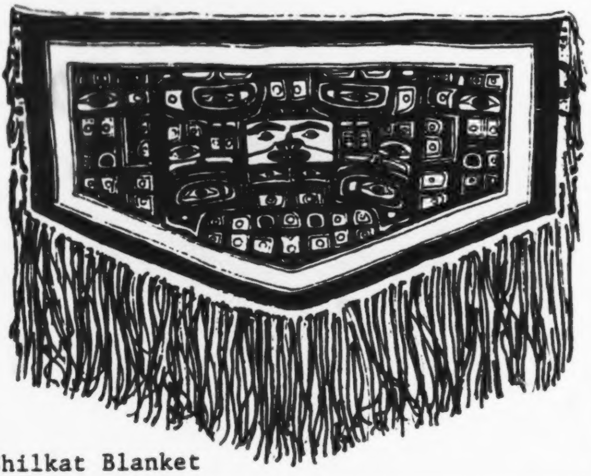


TLINGIT MAINLANDERS

Eulachon Oil

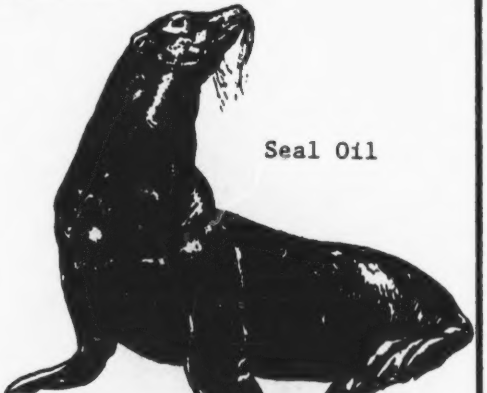


TLINGIT MAINLANDERS



Chilkat Blanket

TLINGIT ISLANDERS

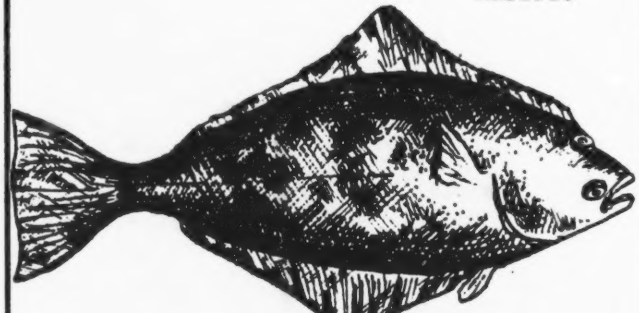


Seal Oil

Trade 1 seal oil for 1
Tlingit Mainlander item.

TLINGIT ISLANDERS

Halibut



Trade 1 dried halibut for
1 Tlingit Mainlander item.

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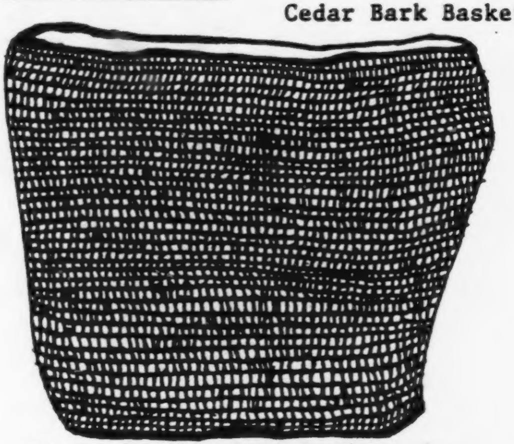
TLINGIT ISLANDERS

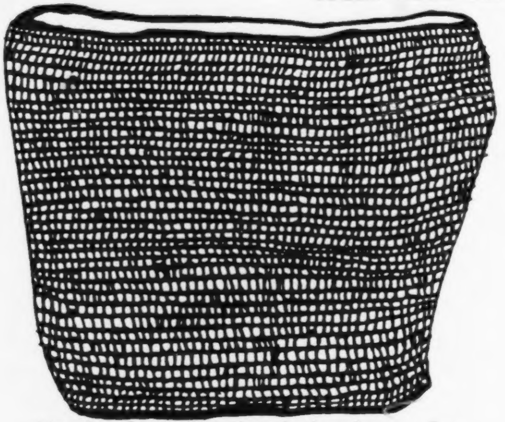
Cedar Bark Basket



Trade 2 cedar bark baskets for
1 Tlingit Mainlander item.

TLINGIT ISLANDERS

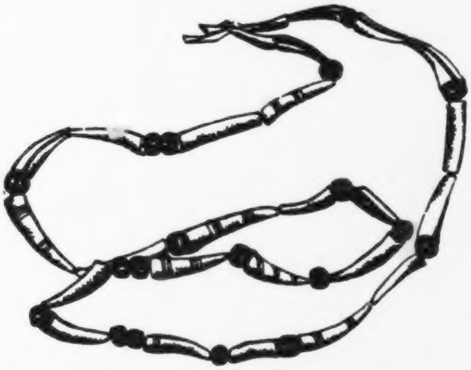
Cedar Bark Basket



Trade 2 cedar bark baskets for
1 Tlingit Mainlander item.

TLINGIT ISLANDERS

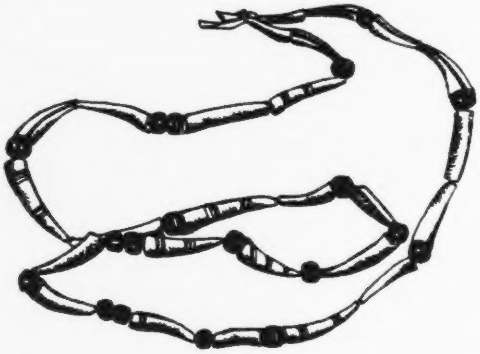
Shell Ornament



Trade 2 shell ornaments for 1
Tlingit Mainlander item.

TLINGIT ISLANDERS

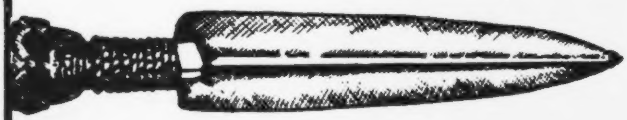
Shell Ornament



Trade 2 shell ornaments for 1
Tlingit Mainlander item.

TLINGIT ISLANDERS

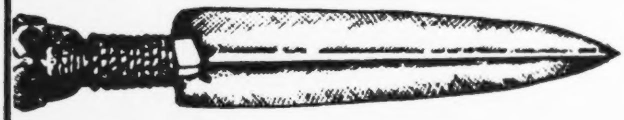
Iron



Trade 2 irons for 1 Tlingit
Mainlander item.

TLINGIT ISLANDERS

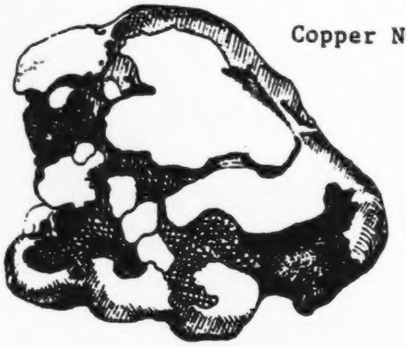
Iron



Trade 2 irons for 1 Tlingit
Mainlander item.

ATHABASKANS

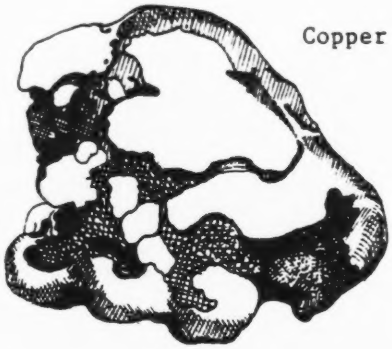
Copper Nugget



Trade 2 copper nuggets for 1 Tlingit Mainlander item.

ATHABASKANS

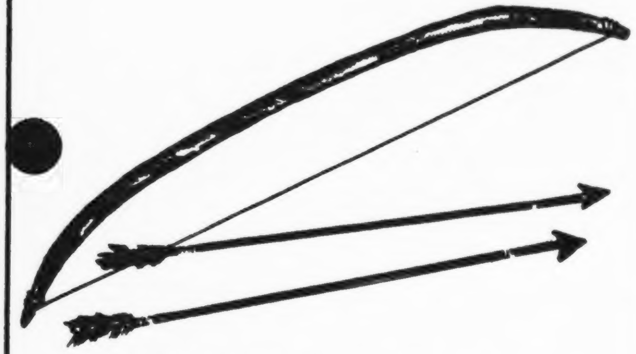
Copper Nugget



Trade 2 copper nuggets for 1 Tlingit Mainlander item.

ATHABASKANS

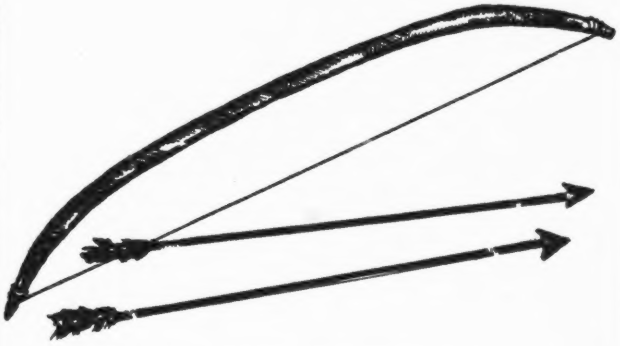
Birchwood Bow



Trade 2 birchwood bows for 1 Tlingit Mainlander item.

ATHABASKANS

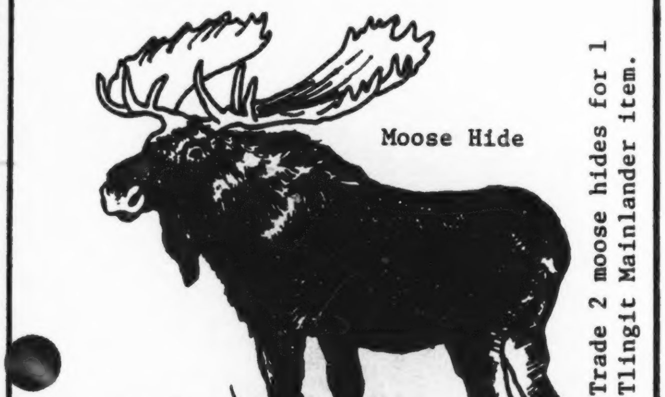
Birchwood Bow



Trade 2 birchwood bows for 1 Tlingit Mainlander item.

ATHABASKANS

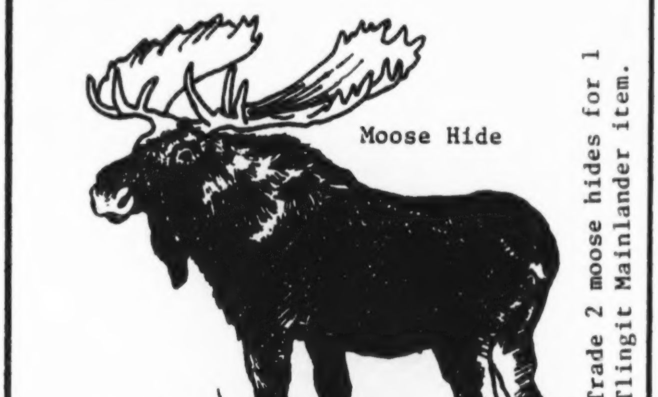
Moose Hide



Trade 2 moose hides for 1 Tlingit Mainlander item.

ATHABASKANS

Moose Hide



Trade 2 moose hides for 1 Tlingit Mainlander item.

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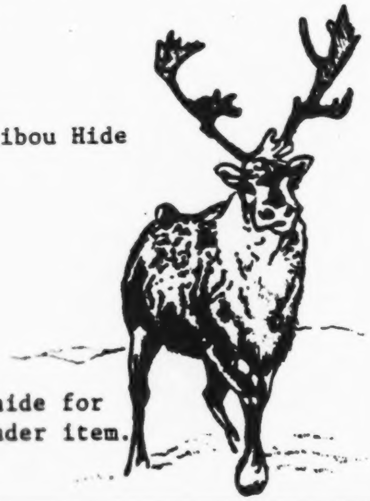
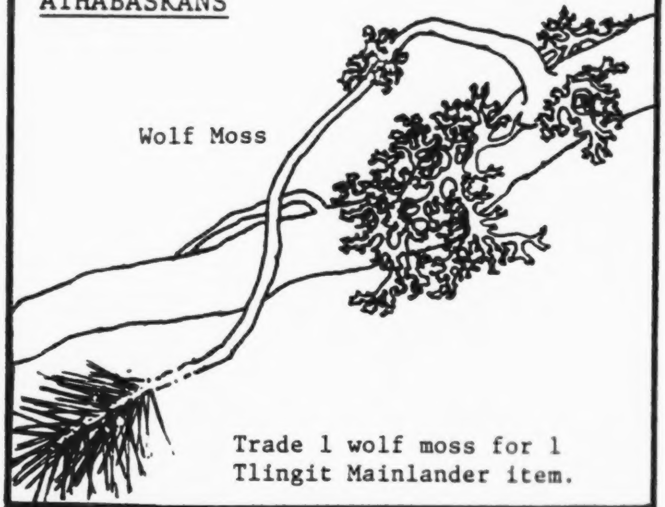
ATHABASKANS



Caribou Hide

Trade 1 caribou hide for 1 Tlingit Mainlander item.

ATHABASKANS



Wolf Moss

Trade 1 wolf moss for 1 Tlingit Mainlander item.

Trade Game Procedures (page 4 of 4)

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Unit: Athabaskan Trading

Lesson: Trade Cards

Materials:

- White paper to draw trade items
- Colored pencils, markers or crayons
- Resource books on Athabaskan trade items, Athabaskan clothing, Alaskan animals, etc.*
- Samples of trade items (i.e., wolf moss, copper, caribou hide, birchwood bows, moose hides, moose hide moccasins, etc.)*
- Examples of trade cards (Athabaskan)

* Available from the Indian Studies Office

Objectives:

- Students will draw trade cards representing Athabaskan items to use for a trade game

Introduction (Set/Purpose)

Tell the students that we will be needing trade cards which will represent Athabaskan items. We will use these trade cards for the trade game.

Activity (Instruction)

Each student will need to complete a set of trade cards to play the game. You will need to draw a picture of the following items: 2 moose hide, 2 coppers, 2 birchwood bows, 1 caribou hide and 1 wolf moss.

Each item will be drawn on a separate piece of paper. Therefore, you should have eight trade cards.

Place resource books, samples of trade items, white paper for drawing and colored pencils on a table.

Show the students an example of how they can make their trade cards. The students should draw a picture of the trade item. Above the drawing they need to write Athabaskan, since this is the

Activity (Instruction) cont.

group that they are representing. Underneath the drawing, they must write what the trade item is (i.e., moose hide). They also need to place a star in the upper right hand corner for only the following items:

- Moose hide
- Birchwood Bows
- Copper

Tell the students that they can borrow the resource books from the table, if they don't know how a certain trade item may look. Also, they may use the white paper and colored pencils.

Activity (Guided Practice)

Monitor the activity by walking around the classroom. If students are having problems getting started, refer them to the resource table. For those students that need additional help, have them raise their hand.

Activity (Independent Practice)

Students that may finish early, can help the instructor assist with those students that may need extra help. They can also draw other trade items to keep for themselves.

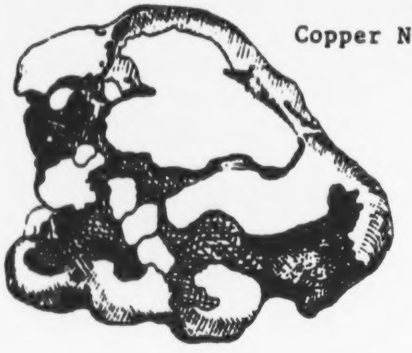
Activity (Closure)

Have the students write their name and teacher's name on the back of their trade cards. Remind them to write the group that they are representing (Athabaskan) and the name of the trade item onto their trade cards.

Also, the students must place a star on the upper right hand corner for the following trade cards:

- Moose hide
- Birchwood Bows
- Copper

ATHABASKANS



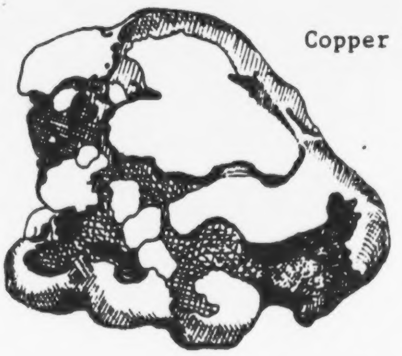
Copper Nugget

Trade 2 copper nuggets for 1
Tlingit Mainlander item.

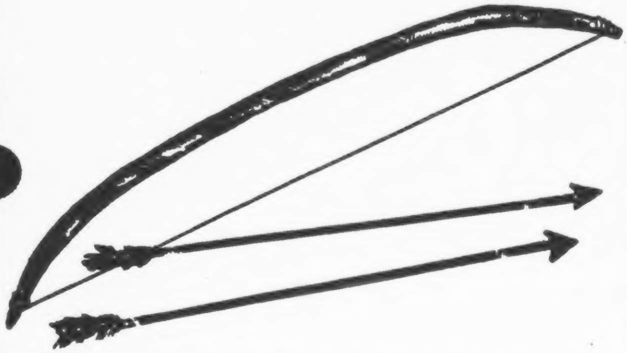
ATHABASKANS

Copper Nugget

Trade 2 copper nuggets for 1
Tlingit Mainlander item.



ATHABASKANS



Birchwood Bow

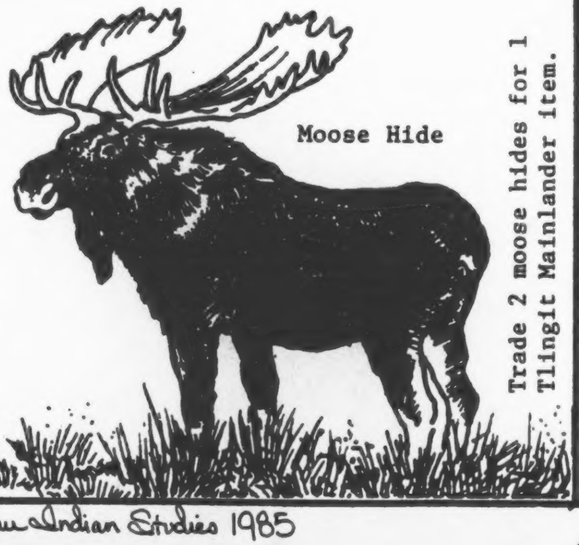
Trade 2 birchwood bows for 1
Tlingit Mainlander item.

ATHABASKANS

Birchwood Bow

Trade 2 birchwood bows for 1
Tlingit Mainlander item.

ATHABASKANS



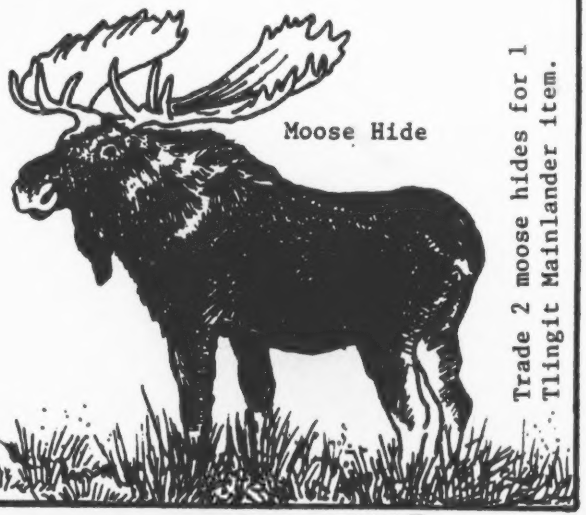
Moose Hide

Trade 2 moose hides for 1
Tlingit Mainlander item.

ATHABASKANS

Moose Hide

Trade 2 moose hides for 1
Tlingit Mainlander item.



Fifth Grade - Athabaskan Trading
Trade Cards (page 1 of 2)

'uneau Indian Studies 1985

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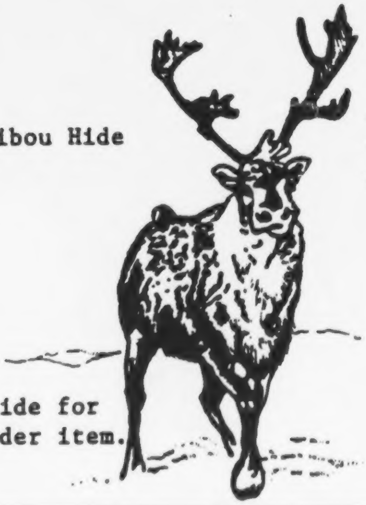
ATHABASKANS

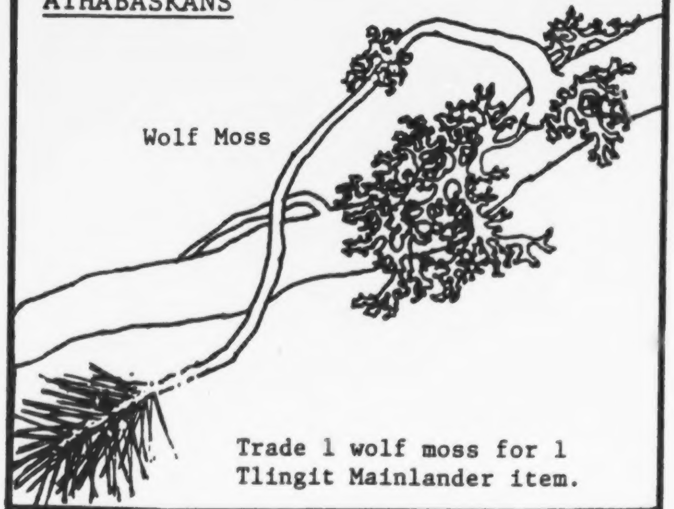
Caribou Hide



Trade 1 caribou hide for
1 Tlingit Mainlander item.

ATHABASKANS

Wolf Moss



Trade 1 wolf moss for 1
Tlingit Mainlander item.

Fifth Grade - Athabaskan Trading
Trade Cards (page 2 of 2)

Juneau Indian Studies 1985

Fifth Grade Lesson Plans

Unit: Athabaskan Trading

Lesson: Trade Day

Materials:

- 3 fish camp tents (refer to trading area handout)
- Fake rocks, firepit and fish roasting over firepit*
- Fake blueberry bushes, skunk cabbage, devil's club, etc.*
- Furs, bentwood boxes, mountain goat spoons, etc., to place in or around tents*
- Button blankets for students representing mainland Tlingits
- Shells, cedar bark, etc., for the students representing the island Tlingits*
- Hides, bows and arrows, etc., for the students representing the Athabaskans*
- 30 copies of "want list" - a list of goods (or cards) that students should have by the end of the trade game

* Available from the Indian Studies Office

Objectives:

- Students will participate in a Tlingit trade game
- Students will trade cards representing trade items with their trade partner
- Students will observe that the Tlingits traded with each other and with the Athabaskans to obtain a variety of goods
- Students will observe that the mainland Tlingits were the "middlemen" between the island Tlingits and the Athabaskans

Introduction (Set/Purpose)

The instructor or instructors will need to speak to each class representing the different groups (i.e., island Tlingit, mainland Tlingit and Athabaskan). Each class will need to be briefed on the rules to the trade game.

One of the classrooms should be decorated to look like the outdoors. This should be done in advance before the trade game begins.

The mainland Tlingits will stay in the decorated room throughout the trade game. The island Tlingits and Athabaskans will be coming in and out of this room twice to trade with the mainlanders.

Refer to the lesson in Trade Game Procedures for instructions on how the Trade Game should be played.

Introduction (Set/Purpose) cont.

It is necessary to let the students know when their 5 minutes is up for trading, because the Athabaskans will leave the trading area to allow for the islanders to trade. The students will need a cue that won't distract them so they will know when it is time to leave the room. One suggestion is to leave the lights out (using natural lighting) during the trading. When 5 minutes is up, quickly flick the lights on as a cue to leave.

Provide the mainlanders with button blankets to wear while trading. (These may be obtained through the Indian Studies Program.) Provide the islanders with something to carry to the trade game to represent that they are from the island.

Students should be provided a "want list" which tells them what items they should have by the end of the game.

Activity (Instruction and Guided Practice)

Student will be involved in a trade game. Refer to the rules of the trade game in the lesson entitled Trade Game Procedures.

The instructor will monitor the activity by walking around the room seeing if everyone is involved in their trading cards. The object of the game is to receive a variety of goods (or cards). Make sure that the students refer to their "want list". Many times they will forget some of the items they may want in return due to the excitement of the game.

Activity (Closure)

After the trade game is complete, gather all the students together into one room. Ask the students how they felt about the trade game. Do they now have an understanding of how important it was to trade?

Some students feel frustrated when they cannot directly trade with the other group (i.e., Athabaskans and islanders never saw each other). They also felt it was unfair that the mainland Tlingits seemed to get the best variety of goods.

Expound on this!

MAINLAND TLINGIT "WANT LIST"

The Mainland Tlingits will have the following cards BEFORE the trade game begins:

1	Eulachon Oil
1	Cranberries in Oil
1	Mountain Goat Horn Spoon
1	Chilkat Blanket

Remember that when you see an islander or Athabascan card with a star (*), you must take 2 of those cards and in exchange give only one card.

By the END of the trade game, the mainland Tlingits should have

1	Moosehide	(from the Athabaskans)
1	Copper	(from the Athabaskans)
1	Birchwood Bow	(from the Athabaskans)
1	Caribou Hide	(from the Athabaskans)
1	Wolf Hide	(from the Athabaskans)
1	Iron	(from the island Tlingits)
1	Shell Ornament	(from the island Tlingits)
1	Cedar Bark Basket	(from the island Tlingits)
1	Seal Oil	(from the island Tlingits)

ISLAND TLINGIT "WANT LIST"

The Island Tlingits will have the following cards BEFORE the trade game begins:

2 Cedar Bark Baskets*
2 Irons*
2 Shell Ornaments*

Remember that when the (*) is on a card it means that you must trade 2 cards in exchange for 1 mainlander card.

By the END of the trade game, the island Tlingits should have the following items:

1	Mountain Goat Horn Spoon	(from the mainland Tlingits)
1	Chilkat Blanket	(from the mainland Tlingits)
1	Birchwood Bow	(from the Athabaskans)
1	Copper	(from the Athabaskans)
1	Moosehide	(from the Athabaskans)

ATHABASKAN "WANT LIST"

The Athabaskans will have the following cards BEFORE the trade game begins:

2 Moosehides*

2 Coppers*

2 Birchwood Bows*

1 Caribou Hide

1 Wolf Moss

Remember that when the (*) is on a card it means that you must trade 2 cards in exchange for 1 mainlander card.

By the END of the game, the Athabaskans should have the following items:

1	Iron	(from the island Tlingits)
1	Cedar Bark Basket	(from the island Tlingits)
1	Shell Ornament	(from the island Tlingits)
1	Cranberries in Oil	(from the mainland Tlingits)
1	Eulachon Oil	(from the mainland Tlingits)

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ACTIVITY IDEAS FOR

MATHEMATICS

SCIENCE

ART

READING

LANGUAGE ARTS

OTHER

Fifth Grade Resources
Available from the Indian Studies Program

Books for Students:

Return of the Stranger, by The Alaska State Museum

When People Meet Animals, by Patricia Partnow, Anchorage School District

Athabaskan Prehistory, by Kathleen Lynch

At the Mouth of the Luckiest River, by Arnold A. Griese

Books for the Teacher:

The Social Economy of the Tlingit Indians, by Oberg

The Tlingit Trade Game, Teacher's Guide, by Patricia Partnow, Anchorage School District

The Athabaskans: People of the Boreal Forest, by Richard K. Nelson

Make Prayers to the Raven: A Koyukon View of the Northern Forest, by Richard K. Nelson

Alaska's Native People, by Alaska Geographic

Any of the following biographies by the Yukon-Koyukuk School District:

Frank Tobuk, Evansville
John Honea, Ruby
Roger Dayton, Koyukuk
Edwin Simon, Huslia
Oscar Nictune Sr., Alanta
Moses Henzie, Allakaket
Henry Beetus Sr., Hughes
Madeline Solomon, Koyukuk
Joe Beetus, Hughes

Resources Available at the Local Library:

Under Mount St. Elias, By Frederica de Laguna

Other Resources Availablefor the Indian Studies Program:

birchwood
moosehide
bows and arrows
wolf moss
shell ornaments
cedar bark baskets
Chilkat Blanket
Mountain Goat Horn spoon
Bentwood Box
3 fish camp tents
fire pit and roasting fish
blueberry bush
skunk cabbage
devil's club
furs
Button Blanket

Study Prints:

large Alaska map
moose
caribou
birch trees
Athabaskan People
canoe
environment
clothing

Resource People:

Contact the Indian Studies Program for assistance in finding people with expertise as:

Historians
Artisans
Grandparents with subsistence knowledge